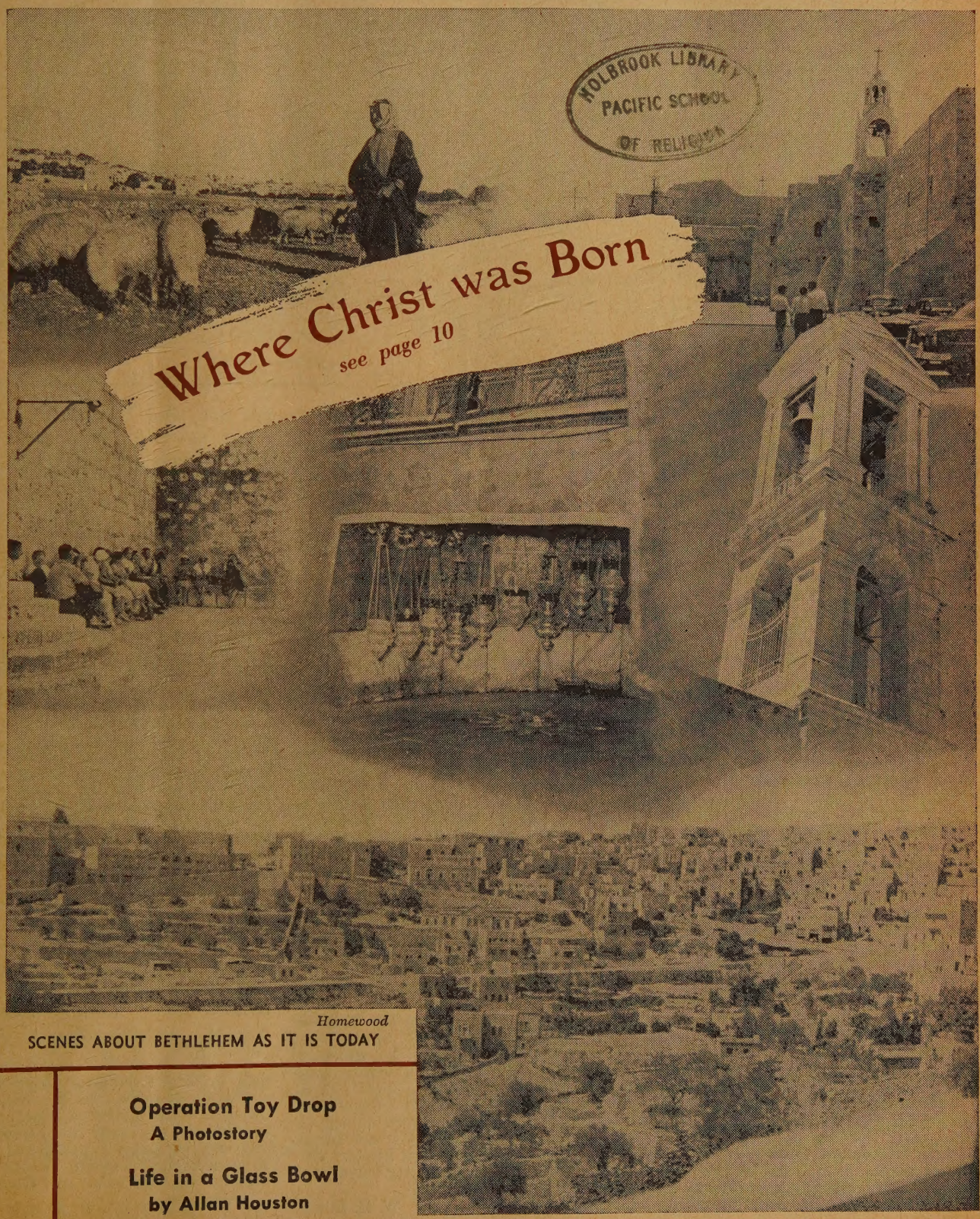
THE UNITED CHURCH

DECEMBER 15, 1958

OBSERVER



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Where Christ was Born

see page 10

Homewood

SCENES ABOUT BETHLEHEM AS IT IS TODAY

Operation Toy Drop
A Photostory

Life in a Glass Bowl
by Allan Houston

Letters

Case of the Former Priest

Dear Sir: In the November 1st issue Mary Kibblewhite questions why a Roman Catholic priest could not be sure of his faith after ordination.

I would like in the most kindly way to say how this is possible. No human is infallible, only God, The Creator. Paul on the road to Damascus had revealed to him in the brilliancy of a blinding Light, the error of his ways and beliefs. And what a testimony his life and ministry thereafter became.

We Protestants, with a heritage of freedom to think, study, and reason things out, with the brain an all-wise Creator has given us all, feel that the study of The Holy Scriptures, as revealed in the New Testament could provide nothing less than more Light —and that's just what happened Ugo DeLucia.

Ugo DeLucia was not the first, nor will he be the last of the Roman Church, from priest to bishop, to leave that church, and for the same reason.

I have known and spoken to those who have, personally, and they rejoice in spite of persecution in the Light of their new-found faith.

Do you know that there is a society of ex-priests who edit a journal "The Converted Catholic" in New York City? . . .

Timmins, Ont. W. R. Black.

Dear Sir: If Mary K., being a Catholic, was broadminded enough to read Protestant literature, which action I believe would have been discouraged by the Catholic Church a few years ago, the least she could have done was not to criticize and to remember that the lives of all of us are in the hands of our Maker, and that He guides the destinies of all who follow Him no matter to which branch of faith they belong.

It must have taken extreme courage and possibly many sleepless nights of doubts, fears and prayers to come to such a decision. I say God bless and guide him in the work to which he is called. I'm an ex-Catholic, too.

Toronto, Ontario. (Miss) I. Webber.

Inviting Theft

Dear Sir: The deplorable case against an Italian woman for theft from a grocery store in Toronto raises a point which is disquieting —that is the growing practice of exposing goods in public without visible guard.

Newspapers are exposed on streets without guard, and the courts are invoked to protect them. The practice of the supermarket is only slightly different. Does not a man who exposes his goods unguarded in such a way as really to invite theft become a party to the delinquency?

Why is the name of the shop withheld in reports of this present offence? Could it be because they are ashamed of their appeal to the court in a matter in which they feel themselves also to be culpable?

Toronto, Ontario. John Burgess.

Those Parsonage Committees

Dear Sir: . . . I could not keep silent after reading the letter written by Mr. Prinselaar, of Pense, Sask., . . . whose statements run absolutely counter to our experience in the Christian ministry. Over a period of more than 25 years now that ministry has been in Alberta, Quebec and Ontario.

Strange stories have come to our ears about Parsonage Committees, which may be true in some areas. We have never run across the sort of thing of which our friend in Saskatchewan complains. On the contrary, we have been more than once almost shamed by the kindness shown to us by our friends on various charges. Parsonage committees have not, in our experience, been plotters, without consulting the minister or his wife, unless it were to provide something extra, over and above what was demanded by the letter of the law.

Again and again when re-decoration was to be done, or renovations, we have been consulted every step of the way. We have felt more than once that many a congregation, and Parsonage Committee, is better to their minister than that minister deserves. . .

Lindsay, Ont. (Rev.) Harold G. Lester.

"Look, Kids, a Chemise!"

Need More "Bleeters"

Dear Sir: We are familiar with intolerance on the part of drinkers toward those who abstain from intoxicants; it ranges from quiet sneers to violent abuse. I fear that something in the former category is demonstrated in part of Rev. J. A. Davidson's article in Nov. 15 **Observer.** "Bleeter" is ridiculed for holding strong views regarding the liquor trade. He is represented as pronouncing the word as "likker." How else? My dictionary gives the phonetic spelling as "likur." The person thus ridiculed "has a proposal for making the whole country dry by showing small children lantern slides of cirrhotic livers."

That sort of teaching was given in the public schools when I was young, and a good thing, too. Since reading **The Observer** article I have heard of two deaths from cirrhosis of the liver, which the dictionary calls "gin-drinkers' liver." I am advised that it is not funny. That a United Church minister should hold or approve the attitude indicated in this article, even though it merely quotes from a letter, is not funny, either. The need is for more Bleeters protesting the timidity of presbytery temperance resolutions.

Goderich, Ontario. W. E. Elliott.

It's Not "Our House"

Dear Sir: I was deeply stirred by Napier's letter "Unlock the Door". . close relative, the daughter of a U Church family, has embraced the R Catholic faith. Her decision was not in haste nor under pressure from anyon came because many times during tro years when she needed that sense of and comfort that is so much more captured within the walls of God's h her own church was locked excep Sunday.

The Roman Catholic church, how was always open—when she went to in the morning and when she return night. It was open when she needed to her high moments as well as her hou despair, and finally she found herself ing of it as her church home.

Now I am not too distressed by thought that some young people, se their Lord, may find him in another ch but I am distressed when I think that our own may be searching for Him finding the doors of the United C closed against them, may not look fu and never find Him at all. This is a town, but in past months we have had suicides. Our church doors have been l for over a hundred years. . .

After all, the Church is not our h It is God's house and when we loc doors of His house against His childre take too much upon ourselves.

Almonte, Ont. (Mrs. R.) Evelyn K

Who's Narrow-Minded?

Dear Sir: As an elder, may I voice e tion to the insinuation implied in answer to Question No. 2—that a p taking a stand against a practice su smoking is autocratic or narrow-mi The smoking habit is considered by as unnecessary, wasteful, messy and healthy. Can we name one **Good** th

(*Continued on page 4*)

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accomplishes? Either a habit is good or bad. Is anything clarified by mixing black and white together, and then saying that there is no distinction? May we ask therefore, is anyone narrow-minded because the author of the answer to Question No. 2 says so, and is the question as it is set forth, properly settled?

Palmerston, Ont. Robert S. Cherry.

The Winnipeg Affair

Dear Sir: Your leading Editorial of Nov. 1 on the Winnipeg Affair prompted me to write you a long letter; what follows is a much shortened version of the earlier communication. I do not intend to discuss the Crowe case itself, but rather the relationship of the church and the General Council and your editorial to the case.

I agree that early publicity of the United College case was unfortunate, but I believe that once publicity appeared it was the responsibility of the Canadian journalists **to examine and comment on the various published statements carefully.** Much of the publicity and newspaper comment was brought about by information made available to the press by people at United College, by the statements to the public by the Board of Regents of United College and by the action of the General Council. You "regret the humiliation and irritation to which the trial by newspaper columns has subjected" Principal Lockhart. What has really been on trial has been the official public statements of United College and resolutions of the General Council.

To say the least, the main statement in the case by the Chairman of the Board of Regents of United College is not internally consistent. . . The special committee of the General Council dwelt on this important matter for only a limited time and did not even interview Professor Crowe as a part of its deliberations. They must wonder about the use of the word "integrity". . .

Dr. Young's statement makes much of the overwhelming votes in support of the General Council's resolution. But could the vote of the General Council be otherwise? A nay constitutes a vote of non-confidence in the leaders and bureaucracy of the church —something not likely to occur if people don't have evidence at hand; the committee's report certainly did not provide any.

Queen's University, Kingston, Ont. David W. Slater.

Copy the Anglicans

Dear Sir: Re Madame Biéler's letter about her experiences! Mine cover as much as hers, in England until I was 23½ and 61 years here in the west. And since I was five or six I have usually been in church twice each Sunday for over 75 years. Count the sermons I must have heard. From Baptists until 1915, then Presbyterians until Church Union, and now recently Anglicans.

Now what she says in the first column about the old order needing change: it seems to me that non-conformist congr tions gather and look at the minister say, "Now we are here: you interes amuse us!"

In the Anglican service there is a hour of congregational confession, pra responses, showing the audience is pa pating. . . The United Church could adopt . . . something resembling the Angl order of service. Don't you believe people think it monotonous. It is not so

Winnipeg 13, Man. G. M. Co

The Furnished Manse

Dear Sir: Re November 15th issue Prinselaar's letter "Get Rid of Furni Manse." After 15 years in the minist sympathize wholeheartedly.

I sympathize equally with the men women who serve uncomfortably on m committees. A committee says "Now what **you** like" but the next minister o wife may say "Why ever did **they** ch that?" . . .

Has the time come for congregations ministers to speak out? Anyone may a letter to Presbytery and the matter wi discussed. . . A basis for discussion m be—let every minister be given a h allowance for the next 10 years: cong tions to maintain present houses but bu more furniture. At the end of given churches could sell all assets and a ministers' salaries. . .

Scarboro, Ont. (Mrs.) Grace

Filled with Pride

Dear Sir: When I finished reading article "Trouble-shooting Pastor" (Rev McCleary) I was filled with pride. husband and I would like to see more ar on the work of our ministers. . .

Toronto. Mrs. S. J. McDo

OBSERVER Put Straight

Dear Sir: In your editorial in **Observer** of November 15th, entitled Up To The North," you state: "The U Church has been a faithful caretaker o Methodist Universities it inherited at Ch Union — Mount Allison, Victoria, United."

If the "United" refers to the United lege in Winnipeg, it was by no mea Methodist University, as the very "United" implies. In the early days, N toba University was a governing granting degrees, and the four colleges Boniface (Catholic), St. John's (Angli Manitoba (Presbyterian), and Wesley (M odist) were in affiliation with it. Wh now the United College came from amalgamation of Manitoba and W Colleges.

I am a graduate in arts (1900) an Theology (1904) of Manitoba College, am proud of the contribution that co has made to the life and work of the ch in the west.

Calgary, Alta. Rev. Dr. Erskine

Santa Packed an Empty Stocking

One Sunday School which turned getting into giving last Christmas was Chea (Ont.) United. At a Sunday School meeting, teachers expressed concern that child attention was so largely focused upon getting at Christmastime. So it was decided instead of the teachers giving the pupils presents, and the pupils giving the tea presents, they would take the money and give it to a special missionary project. H Marshall, the superintendent, selected as the project, Boys' Hostels in Africa.

When Santa arrived at the Christmas concert, he brought not only his pack also a huge empty stocking, into which the teachers and pupils put their gifts fo boys in Africa. Santa managed the whole matter in a magnificent way which impr on everyone the truth that Christmas is a time for giving.

THE UNITED CHURCH
OBSERVER

DECEMBER 15, 1958

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shed under authority of The General Council
The United Church Publishing House,
299 Queen St. W., Toronto, Canada

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Managing Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Editorial Assistant:
M. B. Pengelley

Business Manager:
Wm. J. Bradshaw

Advertising Representatives:
W. F. L. Edwards & Co., Ltd.,
34 King Street East, Toronto, Ont.

ued Twice Each Month — the First and
eenth (July and August one issue each
month)

iption rate, $2.00 a year, to any address
in the world. Single copies 15c.

rized as second class mail, Post Office Dept.,
Ottawa.

les, Vol. 129, No. 3 - New Series, Vol. 20, No. 18

Circulation this issue: 223,143

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alestine Refugees

IN THE NEXT ISSUE

Homeless in Holy Land
By E. L. HOMEWOOD

12 Months in Church
A CARTOON FEATURE

Observations

THE OBSERVER TOUR to the Mission fields of Trinidad and churches of Bermuda seems to promise success. We are convinced that if just a few good church people could catch a glimpse of our missionaries at their work, it would do a great deal to awaken us all to the increasing challenge of our mission abroad. We know, too, that there are many who have been generous supporters of the church and good stewards of their own possessions who would like to take a holiday trip if they could share it with congenial companions, and see people and places to broaden their understanding. That's what we think our OBSERVER Tour to Bermuda and Trinidad will accomplish. See the advertisement on page 20.

* * * * *

● SOME NEW COLUMNISTS have begun to write for us pages 16 and 17. Mrs. Vipond, wife of the Rev. Reid Vipond of Metropolitan Church, Edmonton, appears this issue with a piece on our church used-clothing bales. She reports first-hand after visiting Japanese and Korean missions following their late summer trip to the Tokyo Convention. She will have more reports from the Far East. Mrs. H. MacDonald has written two columns for us from Charlottetown and Springhill. She first appeared on our pages with a much-quoted, much reprinted piece on "Why we gave up social drinking."

AND MRS. GLADYS TAYLOR, whose novels, *Pine Roots* and *The King Tree*, have won two Ryerson fiction awards, has a column about last Christmas in the church at Thetford Mines, Quebec. Remember "The Cinderella Church," a story which resulted in a few cheques being sent from our readers to the T.M. building fund. Her piece is about an empty cradle at last Christmas Eve service, and the new baby that came to the minister's family on Christmas morning. They called him David. Readers kept telling us they liked our columnists but wished we had more from outside central Canada. We're happy to oblige.

Christmas baby David and parents, the Rev. Lyal Simpson and Mrs. Simpson

* * * * *

● FRIENDS OF PINE HILL'S Principal Nicholson will agree that news from the Kentville Sanatorium is better than a Christmas present. Dr. Nicholson, one of the great Moderators of the Church's General Council, has been in the San since last winter. In mid-November he underwent surgery. The operation was very successful, but the Principal is going to have a few more weeks in bed to read theology and the history of the American Civil War. OBSERVER readers wish him well.

* * * * *

● THE REV. GORDON SMYTH, whose radio ministry makes him the recipient of many fine publications including Roman Catholic papers, suggests that it would be a gesture of goodwill aimed at harmony and understanding if we were to send OBSERVER Christmas subscriptions to friends in other churches, including our Roman Catholic brethren. While on this we report that alert sessions and ministers see to it that a subscription to the church paper is made available to local libraries, hospital reading rooms and other institutions. We don't advocate cluttering up reading rooms with propaganda literature, but most libraries and superintendents welcome such subscriptions; it is wise to check first.

* * * * *

● IN A GOOD-SIZED TOWN the leading United Church has a fine nursery where babies are well cared for during the service. There are cribs, beds, play-pens, high chairs, bassinettes, and broadloom on the floor, toys all over the place and a registered nurse in charge. One Sunday recently the service was over earlier than usual and all the mothers had departed with their offspring, save one lone little baby still sleeping peacefully. The staff waited around wondering if the mother could have gone home and forgotten. Then in burst an embarrassed young mother all out of breath. The minister thought it must be a new adherent and friendly-like asked her name. She stammered out that she really was a member of the church across the street, but that morning their service was very long. ●

Editorial

Do What We Like

AT CHRISTMAS we remember that God has come into the world, and his Grace becomes available to men who put their trust in him. We do not have to try to save ourselves by keeping the ten commandments or following the other details of the law.

What we do find is that we are given a new life. Our past with all its mistakes is not held against us. Because God loves us, we are forgiven. And being forgiven, we forgive ourselves and accept God's status for us as new creatures. And in this love we forgive those who may have sinned against us. Life's relations are new.

And all our future as new creatures is in his hands. God is a God of power as well as love, so our future will be all right.

This should make us glad. It means that from now on we may do what we like. We don't have to worry about trying to do this or avoiding that. We do what we want to do. We are free. That's the way it is because God will make us want to do the things which are good. We will not want to do that which hurts others; we will abhor evil and cleave to the good. We will not want to do what makes us ineffective servants, or that which will destroy the temple of the Holy Spirit.

These are things of which we are reminded at Christmas. God came to set us free; to give us new life; to make us new creatures. It is his will that we inherit his Kingdom. And He who became flesh long ago, becomes flesh again and dwells in us, if we accept his love.

CANADIANS TO SIBERIA

CANADA has come to be respected for her participation in international affairs. But while she has moved with skill abroad, she has bungled one of her own little internal problems—the Doukhobors.

If and when Canadian-born Doukhobors are shipped from Canada to Siberia—as is now planned—it will be no solution, but one further unhappy incident in dealing with a difficult group of people.

The Doukhobors were welcomed to Canada sixty years ago, and exempted from military service. Later, exemption was extended to their children. Many steps have been taken to assist them. But periods of special concession have been punctuated with harsh treatment and mass jailings.

In 1907, thousands of illiterate Russian peasants left their Saskatchewan homesteads rather than take an oath of allegiance to an English king. The years since have been marked with sporadic outbursts of violence, erratic government policy and attitude, bad leadership among the Doukhobors and the emergence of the strange, ho burning, nude-parading Sons of Freedom sect.

Recently the editor visited the Doukhobor countr B.C. and in the last two issues has published somet of their history, present situation, and attitudes. T problem will not be solved easily, but it certainly i solution to send them back to Russia. We do not crit the government for acceding to their request, but dismiss any hope that such action will solve the prob It will be still with us.

Few people have been studied and reported on than the Freedomites. What we cannot understand is the recommendations of the Research and Consult Committee of the University of B.C. (1950-53) never been acted upon. The problem requires a long-t constructive programme under expert guidance.

HOPE FOR WINNIPEG SOLUTION

FOR many weeks we have resisted the temptatio try and tell OBSERVER readers a fuller story o troubles at United College, Winnipeg. All along our has been that some sort of Christian solution woul reached quietly; our fear, that publication of such a might delay rather than hasten a settlement.

Following what seemed a very one-sided report o two-man investigating committee of the Canadian A ciation of University Teachers last month, we felt it w to resist longer. But just at press time it appears ho again that a compromise is about to be reached, which make this fall's controversy one of those best-forg interludes in the life of United College. If so, it will re admission of some fault on each side and a minimu finger-pointing or moral-drawing from us.

There have been some red herrings dragged beneat public nose throughout this controversy. There wa issue of academic freedom for Professor Crowe. T was no issue of religious narrowness in United Co No issue of Principal Lockhart interfering with the

There were two issues:

Professor Crowe has established a reputation for "difficult" and he practised his profession at a time Principal Lockhart, new to his exacting task, was exp ing every effort possible to do well for United College needed the co-operation of every member of his staf

The second issue was not so much academic se or tenure—although the CAUT makes much of ten but of proper procedure in dealing with a staff me especially when he is about to be dismissed. On re the correspondence we feel this nasty situation could have developed if Professor Crowe had not been miles away. There was a breakdown in human rela Telegrams, letters, lawyers, and releases to the newsp are not the machinery for resolving such a problem

There is likely to be reconciliation now. For this, thanks should go to executive members of the C the Board of Governors of United College, an Premier of Manitoba. If this is not achieved, if blow up again, then a full and proper investigation be made.

THE UNITED CHURCH
OBSERVER
DECEMBER 15, 1958

Editorial Reminder

WHY HE CAME!

LEVEN years ago, Dr. Allen Knight, agricultural missionary in Angola, visited a small African village near Dondi mission station. Four little rnourished children with scanty cloth- nd protruding stomachs rushed out to ber over his jeep. Last year he visited same village, and about 40 children unded him.

hy the increase from four to forty? uring those years, Dr. Sidney Gilchrist is nurses from the Dondi hospital had busy in that village. They showed the ans how to make and lay tile on the s of their huts to frustrate the disease- ing insects. Drainage ditches were DDT was sprayed. Penicillin was ted. Mothers were taught how to care themselves before their babies were and how to care for their babies after .

e influence of the witch-doctor had That of the Great Physician had . The result: babies and children who ally would have died, lived.

Problem of Food

is created another problem, one that ultural missionaries like Dr. Knight skilled nutritionists like Mrs. Walter gway have to work on—how to feed he extra mouths from impoverished neglected for two thousand years.

rmally the Angolan takes off three of corn and lets his fields lie fallow 5 years. The elephant grass which s over it is burned off, and the African n break up the soil with hoes. The year's crop is fair, the second not bad, hird pretty meagre.

hen there are 40 children instead of the fields can't be allowed to rest so so are cultivated sooner and the crops oor.

at is the world problem, more mouths mpoverished soil. Hunger, everlasting ellied hunger is the number one prob- of the world. When Canadians sit to their Christmas dinner in 1958 it will be for most of us, the most abundant dinner for any people on earth since history began.

Of the 2,800 million people who eat on December 25th, two billion won't have enough food. Next Christmas, 43 million more stomachs will be empty.

On the first Chrismas day world population (it has been estimated) was about 250 million people. It took 1,600 years to double that. In recent years it has zoomed up, and in less than 50 years of accelerating growth, it will double again.

Populations are increasing most rapidly in the countries where the people are poorest. The tragic truth is that in the past 50 years the lot of the average person has worsened. And according to *The Next Hundred Years* — written by skilled professors of the California Institute of Technology — "almost every attempt to remedy the situation has been nullified by the relentless pressure of population growth."

Where wise missionaries have been at work analyzing soil, experimenting with crops and fertilizers and teaching native peoples to care for their soil, progress is being made, but seldom fast enough to overcome hunger.

In Angola citrus trees grow well, and fruit is abundant in the missionaries' gardens and orchards. The witch-doctors teach their people that to plant a tree angers the evil spirits and that someone in the family will die. As someone in the family is always dying, the unscrupulous doctor can usually support his teaching.

Missionaries have planted trees and taught the people to follow their example. African Christians have already begun to prosper, by native standards, and their children are better fed and educated. The doctors and nurses are defeating leprosy, and T.B.; drugs and change in moral attitudes and habits have pretty well wiped out venereal disease in those sections where the Church of Christ — with whom United Church missionaries serve—is strong. But medical work contributes to the population growth.

Scientific methods of birth control are needed. The Anglican Bishops at Lambeth recognized this and spoke out courageously on it. The Roman Catholics fight it. And in Roman Catholic dominated countries like Guatemala and Mexico, the tragedy of the illiterate and hungry proliferating poor is deep.

Aldous Huxley in *Brave New World Revisited* says: "There are nowhere any religious traditions in favour of unrestricted death whereas religious and social traditions in favour of unrestricted reproduction is widespread . . . death control is achieved very easily, birth control with great difficulty."

But what does the individual Christian who sits down to his Christmas dinner do about it?

We believe he should remember that Christ came to give his children a more abundant life. While such life means more than healthy bodies, full stomachs and freedom for the pursuit of happiness, it does include these things.

The Christian should do all he can to support efficient and responsible agencies including the missions of his own church who seek to alleviate hunger. Perhaps he should urge that a great portion of the church's means should go to those in need overseas. He commends and urges to further effort governments which support UNRWA, Colombo and other plans; and demands trade and immigration policies which are fair to have-not peoples.

And he arms himself with truth, and frees himself from prejudice, so that he may live and witness as a responsible Christian in a world where the fruits of the earth are not fairly divided among God's children.

Jesus once said: "*I am come that they might have life, and that they might have it more abundantly.*" ●

Members of Goose Bay's Protestant Chapel Guild pack gifts for annual toy drop

Candy is a big part of Christmas for Eskimo children, too

OPERATION TOY DROP

Photos by RCAF, Goose Bay

WINGING across the wastelands of northern Labrador one frosty morning roared a twin-engined Dakota transport plane from the RCAF base at Goose Bay. Never did Santa Claus and all his reindeer carry such a load: the plane was jam-packed with precious toys!

The pilot set course for the tiny community of Nain. Back in the passenger compartment (where the seats had been removed) three men re-checked the crates and boxes, making sure that parachutes and harness were securely fastened.

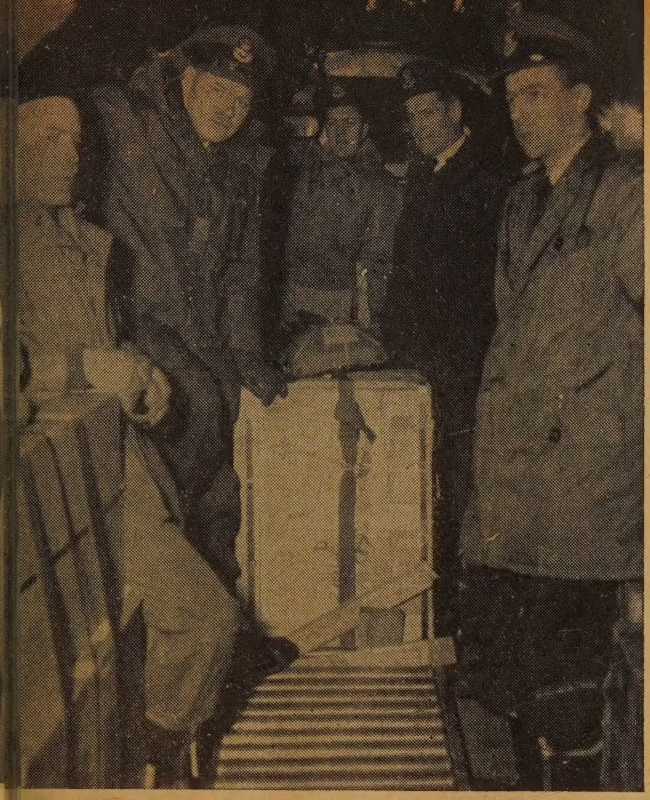
Two of the men would hustle the crates out the Dakota's door on a signal from the pilot; the other, the station Protestant chaplain, Flight Lieut. J. H. McAvany, was there to observe the last step in a project which had taken months to plan. *Operation Toy Drop* was under way for another year!

It all began seven years ago when civilian people living in Happy Valley Goose Airport, asked the RCAF to Christmas candy to the Eskimo childr Nain, Labrador. The next year the pr was taken over and enlarged to a toy by the Protestant Chapel Guild on RCAF station, and has remained their project every year since. Last year gifts dropped to 462 children in six commu along the bleak Labrador coast.

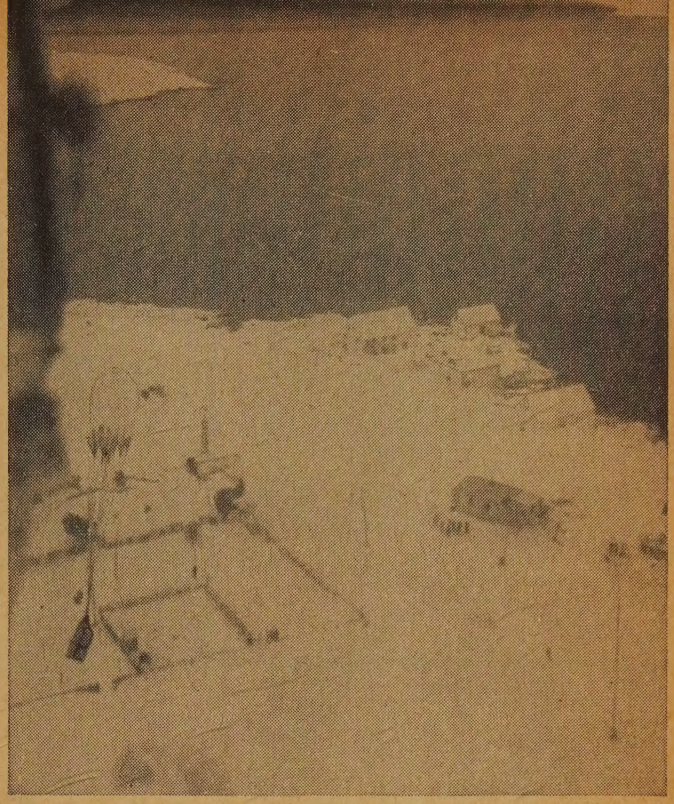
Early in the year the ladies make for teas, sales and bazaars to raise suff funds to carry out their project. I been an undertaking which has caugh imagination and support of pract everyone on the station. In Novembe Chaplain secures the list of children ages from Hebron, Nain, Makkovik, ville, Hopedale and Cape Harrison vi Labrador "ham radio" net. Lists of ch

Sunday school children brought 337 gifts of canned goods to go with the toys

Toys and food packed in wooden crates, parachutes are attached by airmen



Padre McAvany (second from left) and officers are all set for goodwill flight



RCAF North Star flies low over Hebron, Labrador, and parachute carries gifts to waiting children

ompiled and the order for toys placed Iontreal. The presents are all gift-ped in Montreal and are air-lifted to e Bay by RCAF North Star.

Women and Children in Project

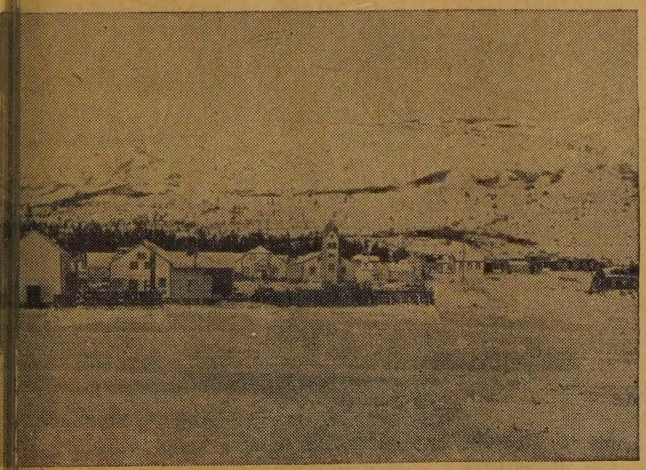
st Christmas the project was a joint of the Ladies' Protestant Chapel l from the USAF Base and the Chapel l on the Canadian side of the runway. the past three years the Protestant ay School has had a White Gift Service ovember or early in December, to n all the boys and girls bring a gift of d goods wrapped appropriately in . Similar white gifts come from the ican Chapel. Included in the last Drop were over 1,150 cans of food the Protestant families at Goose Bay. out one week before the operation is ke place a combined committee of ladies from both chapel guilds meet in the basement of a member's home to sort and pack toys, canned goods and candy. For each drop point there is also a hamper of food to be packed and addressed to the resident missionary.

Packing the goods is simple because there are many willing hands to work, but crating and harnessing the bundles for dropping from the air is a tedious task requiring knowledge and skill. Last year it was carried out by Cpl. Jack Pinnow and LAC Pat MacKenzie of the Station Search and Rescue Flight.

After all is ready there remains only to wait for a day suitable for an air drop. Flying at 500 feet between barren, rocky hills along the Labrador coast can be a bit tricky even in good weather. If the winds are too high or from the wrong direction there is a danger that the parachutes will drift out over the Atlantic and be lost. On a calm day the crew can "drop the 'chutes in your back yard." Finally a good day arrives and the operation is airborne. Three flights are usually required to deliver the Christmas gifts and trees.

They all say "Nakomek"

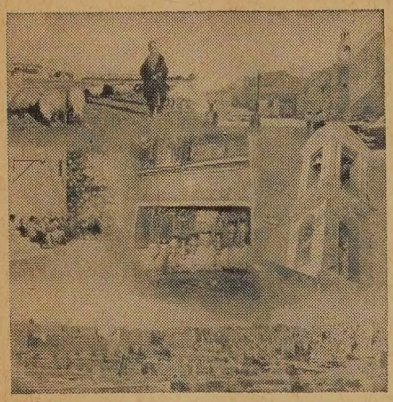
In the Padre's office at Goose Bay there are on file what he calls "the best Christmas cards we shall ever receive." They are letters from the boys and girls in the school at Hebron, the most northerly of the drop points. They are written in English, but many of them contain the one Eskimo word "Nakomek", which means simply "Thank you." One little girl's letter contained these words: "How can I thank you, dear friends, for coming through the storm just to make us happy? God bless you all and be with you always." ●



152 children in isolated Nain, Labrador, got gifts

School children at Hebron are all smiles after toy drop

Cover Story



Bethlehem in 1958

It's no longer the "little town" of Christmas verse • • • now sidewalk hawkers ply their wares, tourists sing carols under the morning sun, and long ritual replaces the simple in Bethlehem • • •

WHERE CHRIST WAS BORN

I WENT today to the place where Christ was born. It was a rough, odor-laden stable then. Now it's an elaborately decorated shrine — one of Jordan's prime tourist centres.

You have to stoop low to enter Bethlehem's main attraction, the Church of the Nativity. It is a big, rambling building; looks more like a prison than a church. The main doorway is less than five feet high. According to local legend it was built that way so that anyone entering the church would have to bow low in homage to Jesus.

As you start across the seatless Greek Orthodox chapel inside the church, a dapper-looking Arab in western dress offers a card. It's got a cluster of pressed flowers arranged around a star. The card says they are real flowers from Bethlehem which are placed on the holy manger. "Glory to God in the Highest; Greetings from the Holy Land" it says. Then you turn the card over and read "The Oriental Souvenir Shop" and a long list of articles they've got for sale.

There are several enterprising merchants handing out such cards.

From the Greek Orthodox Church you pass through the Armenian chapel and on to the richly-furnished Roman Catholic church where mass is being celebrated. It is 10 o'clock, and the service has been going for almost an hour. People are coming and going continually. Some are obviously devout Bethlehem residents, but most seem to be tourists. Few pay much attention to the mass; they are awed by the surroundings.

But the site that has brought all these people to Bethlehem is down narrow, winding steps, below the altar. Visitors crowd around the spot where legend says that Jesus was born. A woman leans forward to kiss the silver star embedded in the marble floor. Others lay religious articles and bits of clothing on the spot to be blessed. There's a Latin inscription on the floor: *Hic De Virgine Maria Jesus Christus Natus Est*—Here Jesus Christ was born of the Virgin Mary.

Nearby, a visiting Roman Catholic cardinal celebrates an unscheduled mass at an altar in the tiny, but ornately tapestried manger chapel. It's on the spot where Mary is said to have laid the Baby Jesus in the manger.

Carols under the sun

The small underground grotto is heavy with incense and the smell of burning candles, and it is good to get outside again. In a courtyard, beneath a crusader flag atop the bell tower, a group of Southern Baptists are singing Christmas carols. They sound out of place under the hot morning sun, even in this appropriate spot. One of the men gives a little talk and a prayer. "We're standing on holy ground," he says. One of the women aims her camera to record the historic occasion for the folks back home. Two little girls, perched o ledge, chatter and giggle.

You make your way back through corridors and the chapels. A little p collects alms, and lifts a trap-door to s you a section of the mosaic floor of original church. He points out relics of 12th century mosaics on the walls, tells you that the present church was by Emperor Justinian between A.D. and 565, replacing one that was destr by the Samaritans. The first church built about A.D. 326 in the time Constantine, and stood for 200 years.

Hawkers on Sunday

But history is forgotten once yo outside in the sun again. The mercha agents are still there with their ca hawkers besiege you with picture postca postage stamp collections, silken hand chiefs, olive wood carvings and other w

It's Sunday and Bethlehem is crow with sightseers from all over the w There's a woman in Indian dress, a g of young people speaking Italian, and s prosperous - looking businessmen w h southern drawl immediately identifies t

But local merchants say the hot, d city is like that every day. There even more visitors, they say, before all trouble that surrounds their country some of the neighbouring states.

You make your way up Manger Sq past four or five bazaars to John Tab

Bethlehem — a hot, dusty city of 20,000 people

Story and Photos

By E. L. HOMEWOOD

hlehem Gift Store. His sign bears a sader Cross and a Bethlehem star. He ws you his workshop, where on other s three Arabs squat cross-legged at foot- benches to turn out their beautiful her-of-pearl rosaries, Bible covers, ket boxes and jewellery. Because he is hristian, Mr. Tabash's employees don't k on Sunday. But he keeps his shop n.

Lemonade with Souvenirs

shabbily dressed boy off the street gs you a bottle of lemonade. It seems though he had received a signal from Tabash. You go into other bazaars, they all extend the same hospitality. hot, and you enjoy the cold drinks, so buy some souvenirs for your family.

ut on the square, the engine hoods of s and buses gape wide, as drivers are for the 11-mile trip back to salem.

ou stop to look back at the historic . Ancient olive trees frame the squat, roofed buildings. The hills are burned wn, but the white stone homes seem to t off the sun. The twin towers of the rch of the Nativity stand out in the ance, but all around minarets of Muslim ques pierce the sky. And suddenly you ize that not everyone in this bustling of 20,000 people worships the Christ was born there.

ut there, across the street, is the Christian Approach Mission School. You can't find out much about it, except that it's a sort of trades school for refugees. You're glad it's there, for it is the first sign of any Christian mission you have seen in this Holy Land.

On down the road the Shepherds' Fields are pointed out. You look closely and can see sheep on the hillsides, and shepherds in long flowing robes and Arab headdress. They look just like those in the Bible picture books which tell of the angels appearing to the shepherds in these same fields.

Down and down the road goes, for Bethlehem is a high city, almost 2,400 feet above sea level. It is a good road, but it twists and turns through the bald hills and you get a good view of the countryside. The hills over on the right are dotted with caves, and you can see dark-haired, long-robed children down in the valleys. They live in those caves, you learn, some of them all year round, others just in the hot summer months. And you think about your home.

Skirting No-man's-land

Over on the left is no-man's-land. From the nearby monastery, tough-looking Jordanian soldiers are keeping binoculars and guns trained on the narrow strip. And you know that equally tough Israeli troops are doing the same thing on the other side.

(Over)

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PAPERMAKERS

HULL, CANADA

Long-robed shepherds still tend flocks in the Shepherd's Fields outside the city

Tourists flock to the prison-like Church of the Nativity, one of Jordan's prime attractions

Where Christ was bo

Visitors place religious articles and clothing on the star to be blessed

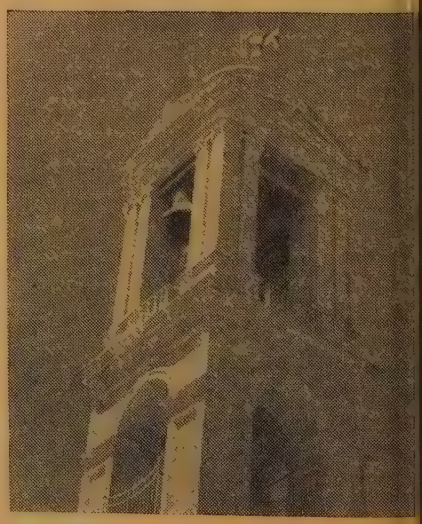
The tenseness of the situation presses itself against you. Even this road you are travelling is a by-product of war. The old, time-worn road which thousands travelled to Bethlehem is over on the other side of this well-guarded border. War and the division of Palestine cut off Christ's birthplace from the Holy City of Jerusalem, and a new way had to be made.

It makes you think how different things are in Bethlehem at Christmas time; the streamlined cars and the panting old open-windowed buses lined up outside the Nativity Church; the hawkers and merchants peddling their wares; the ever-watchful eyes of armed soldiers as Christians make their once-a-year pilg age through the Mandelbaum Gate Israel; the devout Muslims praying in mosques five times a day; and the tiring rituals at the spot where things so simple when He was born.

But you remember the shepherds in fields, and the bright Bethlehem stars still shine in cloudless skies. The bell that prison-like church that will ring the Christmas message for all to hear. know that for a while, there will be p along the border.

And you are glad you came to see w Christ was born. You may not pass way again. ●

American tourists sing Christmas carols in the church courtyard . . . We're standing on holy ground, the leader says

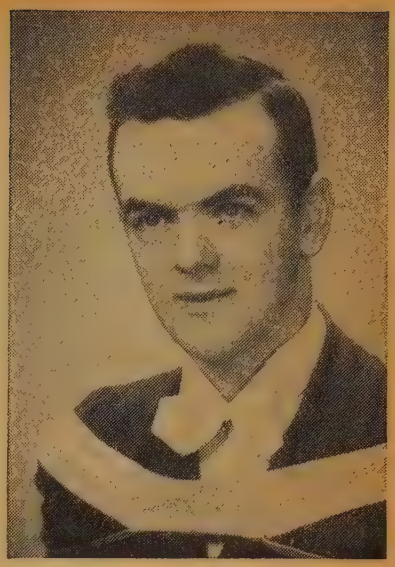


At Christmas time, bells ring out messag peace from tower which supports Crusader

inister's Son • • •

LIVED IN A GLASS BOWL

• • • *and Liked It!*



By ALLAN HOUSTON*

As told to Fraser Kent, *Windsor Daily Star*

OO much is expected from the mem- bers of a minister's family, not in the work they should be doing around the rch, but in what they do outside.

have talked with other ministers' fam- s and have found it happens to us all. hink, though, this "do-good attitude" ch is expected of a minister's family blessing in disguise.

t's very much easier not to do wrong en you are not confronted with it and, en it does arise, negative reasoning is y.

've attended Sunday school, church, Boy uts, young people's and prayer meetings the seven churches in which my father been minister.

suppose the basic difference between in a minister's home and anywhere else that your week is in exact reverse to normal. The busy days are Saturdays Sundays.

Where an ordinary family relaxes on a urday evening after completing a busy k, the order of the day for us is "quiet- s" as father prepares his sermon for following morning.

From the point of view of the family a better working arrangement couldn't asked for. The weekday evenings— en we are all at school and studying at hts — father needs it for the many ctions he attends. At the week-end, the is at the disposal of the family.

The most harrowing experiences relate the way in which the family has moved m place to place. My four brothers and ers and I have attended three public ools and three collegiates, each.

When we moved from Belleville to nfrew, Ont., we set out on New Year's y at 2 p.m. About 50 miles from Belle- e, the wind started to blow and it began snow. I felt the world was coming to an when the defrosters stopped working, the youngsters began to quarrel.

The uppermost question in everybody's nd was the distribution of bedrooms at new manse once we got there. Dad described the general layout of the nse to us, and we each had a specific m in mind.

We finally arrived at 10 p.m. and as drove through the unplowed streets, nce reigned in the car. We all knew there would be a welcoming committee at the manse and that for the next couple of hours we would have to be on our best behaviour.

Driving up the long laneway to the house, we could see all the lights burning inside and could imagine the multitude of strangers waiting for us. We finally came to a stop and sat for about two minutes in silence, just looking the place over.

As it turned out, Dad had the burden of conversation on his shoulders, and we spoke only when spoken to—sitting down to a large meal these kind people had prepared and wondering about the distribution of the bedrooms.

The minute the last person cleared out of the house, the race was on. I can't remember who won—or if there was anything to win—but for us, as the minister's family, our job had just begun.

The most difficult time, perhaps, is the first Sunday at church when you are being seen for the first time by most of the church members. I can remember how my older brother, John, sang the first hymn in the new church at Renfrew about two beats behind the rest of the congregation.

I can think of many times when I have met people while waiting for a bus, or in a store, who will talk to me like long-lost friends. For the life of me, I can't ever remember seeing them before; they are members of the church, and know me as a member of the minister's family.

I'm not obligated to go to church, or to take part in its programmes. I can never remember my father saying to me that I should attend church or be a member of Young Peoples.

I enjoy going to church. Church life may mean more to me than to a layman's son, because it is the most talked-about subject around the house. However, I feel that I am a member of the United Church on my own convictions and have been no more exposed to pressure from my parents than would be administered by any minister to any prospective member. For this, I thank my parents.

Drink is another problem a minister's son must face, perhaps in a little different light from the ordinary fellow. I have been at many parties where alcohol was available and I am usually asked whether or not I will have a drink—not by my friends but by fellows who are anxious to see the reaction.

I was taught, since the day I was born, not that alcohol is a bad word, but that it is not a good habit. This I believe very strongly. I think being a minister's son has made it much easier for me to say no, than it would be for other fellows.

Being a member of a minister's family, I am certainly more conscious of the behind-the-scenes workings of a church, than most people my age. Like most families, we sit around after supper and talk about our day-to-day working life. Ours just happens to be the church, and we all express our opinions about the new paint job and the leaking roof.

The question often comes up as to how ministers stack up in relation to other fathers. I think many believe that the manse is just a division of the church, and that the air of stillness which surrounds a church is also found in the manse. Many people find it difficult to picture their minister in anything but a blue suit and clerical collar.

As a son, I believe perhaps I have more respect for my father than most fellows. I am at the stage in life, right now, of trying to decide what I want to do most in life. When I sit down and analyze the situation, I naturally look for guidance to my father and what he has done. Factors such as wages, working conditions and location of employment could not have been considered important by him, or the last place he would be is in the ministry. It tends to make you a little ashamed.

I think everybody, at one time or another, no matter to what faith he belongs, considers the ministry as an occupational goal. I have on many occasions.

As a minister's son, I have an inside track on what goes into a minister's week, and know that much of the glamour of Sunday is backed up by hours of hard work during the week.

We have all gained a world of experience by moving around the country and meeting new people. If I had the past years to do over, I could think of no better way than as the son of a United Church minister. ●

Mr. Houston, 23, is the son of Rev. John uston, Central Church, Windsor, Ont.

GIRLS LIGHT THEIR WAY INTO CHRISTMAS

Photos by C. Popham

SIXTY flickering candles illuminate the attractive faces of teen-age girls and cast dancing shadows about Winnipeg's Norwood United Church. The C.G.I.T. is holding its annual Christmas Vesper Service.

Up in the chancel, the group's four representatives light the tall candles flanking the polished cross on the communion table. There's a flame for the apostles, another for Christendom's martyrs, and two others for remembered and forgotten Christians.

Slowly a chain of light encircles the darkened church, as the girls—all in C.G.I.T. middies and blue skirts—pass the flame from candle to candle.

The Leader gives a short Christmas meditation, the familiar Nativity story is read from the Gospels, and the large congregation joins in singing "Silent Night" and other favourite carols. Then, as the organ plays, the Canadian Girls In Training, each holding a lighted candle, move down the aisle and out of the church.

Services such as that held in Norwood Church are being held all across the country, in big and little churches in large and small communities. The C.G.I.T. Christmas Vesper Service has become a highlight of the season in hundreds of Un Churches, as well as Presbyterian, Baptist and the Church Christ, Disciples. And across the seas, it is being repeated scores of centres where United Church missionaries work.

Vesper services have been held almost since the founding C.G.I.T. nearly 50 years ago. They became a national tradi in 1940, with a special service being prepared for use by groups.

There's a dual purpose behind this ever-increasing Christ custom. It links together teen-age girls of many Canad Protestant churches in a significant service of worship, an provides funds for national C.G.I.T. work. Just how much offerings amount to can't be learned, but they do provide sala for two interdenominational field secretaries, an office wo and a part-time children's worker and for office maintena Last year, 1,340 groups sent in offerings from their ves services.

There will be many different forms of Christmas serv and observances during the next two weeks, but none so beaut or meaningful to its participants as the annual C.G.I.T. Ves Service. ●

A candle for every girl, and last-minute instructions

Four tall candles on the communion table are lit for the apostles, Christendom's martyrs, remembered and forgotten Christians

The girls take complete charge of the service, with their families and friends in attendance

The annual CGIT Christmas Vesper Service ended, a chain of light encircles the congregation ●

Rev. V. Fiddes

Mrs. G. Taylor

Rev. Shaun Herron

Mrs. D. Vipo

• Losers Not Alone • The Manger Filled

Those Statistics

By VICTOR FIDDES

IT might be a wholesome discipline for some of us ministers in The United Church of Canada to have to do what is required in some of the denominations —namely to keep an accurate record of the actual attendance of people at morning and evening services. Ministers have a way of being vague about numbers, particularly where seating capacity of buildings and morning attendance is concerned. It might be a humbling experience to have inserted in the blue sheets two or three additional columns for information on actual seating of the church (at 22 inches per person), actual attendance at morning and evening (if any) services.

I have just been looking at the *Journal* of the Canadian Conference of the Evangelical United Brethren Church where some of these figures are given. This denomination is composed mainly of small congregations in Ontario with its chief strength in Waterloo County and Stratford area. The denomination has a background of deep-rooted piety and evangelical fervour. Its motto used to be "We are a peculiar people." It may be assumed, therefore, that attendance figures within the denomination are higher, proportionate to the membership, than is the case with larger denominations scattered across the land.

Out of a membership of 10,063 people an average of 6,174 attend Sunday morning worship. This is a high figure, but, as mentioned, most of the congregations are small, and in one or two instances in the smaller churches attendance was actually higher than the membership figure—children and visitors, no doubt, accounting for the figure. The three largest congregations of the denomination in Kitchener and Waterloo report 2,765 members with morning attendance of 1,219, which works out to about 43 per cent. of the membership. I found this figure of interest since it bears out my conviction that a congregation of over 1,000 members can consider itself doing well if over one-third of its people are present at a morning service of worship.

Of surprise to me was the figure for Sunday evening attendance. Apparently some of the E. U. B.'s have lost their zeal for church by the time evening comes, for out of 10,000 members only 1,176 are to be found at evening worship. Here, too, the larger the church the smaller the attendance proportionately. The biggest church, Zion in Kitchener, musters 85 for Sunday evening out of a membership of 1,200.

And what of the prayer meeting? Here, too, statistics show that times are not what they used to be, if they ever were. The total weekly attendance at mid-week services is 683, which is a little better than 1 to 20. In the larger churches the mid-week service appears virtually a lost cause, with the three congregations mentioned above reporting a total mid-week attendance of 65 out of a membership of 2,765.

Comparisons are odious and the figures above are not provided for self-gratification. The likelihood is that if The United Church of Canada had to keep a strict accounting of its affairs the figures would look even worse. But these statistics do indicate that the problems which the United Church faces, particularly with regard to evening attendance and mid-week services, are not peculiar to it. There is no use saying that "since union we've lost the Methodist zeal." Some of the churches that stayed out of union appear to have lost it, too.

A Christmas Baby

By GLADYS TAYLOR

THE church was hushed. The Sunday School teachers with their classes sat in little, unusually subdued, groups, their eyes on the front. The congregation—mostly miners and their wives—though they had made their usual amount of noise in shuffling to their seats and rustling through the *Hymnary* to the first hymn, were now also silent and intent on the front. It was Christmas Eve.

The organist began to play, softly at first and then the full round notes of the Christmas Carol swelled through the sanctuary.

From the back of the church as the young minister and the choir came slowly down the aisle, the overhead lights cast fitful shadows on the hymn books they held. Their voices rose and fell as they wall to the front.

The minister, in the new gown the c gregation had bought him for a Christ present, took his place behind the pul The church lights dimmed and a spotli someone had borrowed from one of mines was focused on the Stable Sc where a young mining engineer and wife dressed as Joseph and Mary gazing intently at a cradle.

The choir sang another Christmas Ca The minister read the Christmas story. service continued. It was exquisitely sim and beautiful and the eyes of the cong gation clung to the scene in front of th They clung to Mary and Joseph and to cradle; especially to the cradle. It empty.

Near the back of the church, a wom heavy with her expectancy, stirred restiv She continued to stir as the service w on and when it was over she got heavily her feet. The women gravitated anxiou to her, knowing that she had already g well past her days.

After a while the church was darken the spotlight left the empty cradle, and congregation scattered to their homes.

The expectant mother looked at husband and said, "I don't think I sho take that long drive home tonight."

He nodded understandingly.

They found a room in the town. Fo nately the inn was not full that night in the quiet of their room they talked, so and hopefully of the future.

It neared midnight. The woman stir more often now and more restlessly. last the young husband helped her on w her coat. They went to the hospital.

Morning came and it was Christmas D

And on that day the young minister Thetford Mines United Church, Rev. L. Simpson, and his wife, welcomed their fi born son into the world. They called David. The church in Thetford Mi Que., isn't a big church, and it isn't far Some people might even call it drab. S it's the best the miners and their w have been able to afford, and they lik

And somehow after last Christmas and their Christmas baby they have a f ing God likes it, too. He must have, to h filled that empty cradle of theirs the He did!

• No Straight Lines • 266 Half-Ton Trucks

The Parish Pump

By SHAUN HERRON

DRAW a line, the Old Man said to the Preacher. On one side of the line are the Sinners, he said, and on the other side are the Saved. It is your business to invite the sinners to cross the line.

When I talk with the Old Man (and his kind, and often they are sweet people) my heart and the nervous centre in my midriff are always taut, for he is so earnestly religious, and he knows so little of religion: he knows nothing of the Preacher's task.

The Preacher does not belong with the doctor, or the psychiatrist or the chiropodist, as so many churchmen suppose. He is kin to the poet, the prophet, the musician, the novelist and dramatist and the great creative dancer. And this is not surprising, for these are the interpreters. They are concerned at their most serious to find and expose the inward movement and meaning of life.

The Preacher is also the interpreter. He broods upon God and man and interprets their ways the one to the other: he carries man to God in his caring but unanxious heart—leaving God's action to God and not presuming to call the tune or the time—and in the mind of man he plants reflection upon God.

For this reason there is a kind of preaching which serves only a bad purpose in that it stultifies reflection: I mean the preaching which is an unrelenting eulogy of God's admirable and attractive character. In any congregation, God's character is not often in serious question. What needs constant, patient and illuminating interpretation is how man's spirit is sought and touched by God.

And this is hard work. It is work for the prophet and poet in the Preacher; the prophet, not as a fortune-teller, but as the man who lives with iron integrity at the centre of the matter, where secondary questions have lost their place; the poet, not as the rhymer, but as the man who sees the subtle and essential relation between things that appear to be poles apart. Like Sin and Love.

The human enterprise is of such vastness and mystery and of such practical complexity that I am always dumbfounded by those who draw a straight line down the middle of this mystery and say: "Down one side and only one side of this line, you walk with God."

The preacher - prophet - poet has other business: it is not with straight lines (which exist only in the mathematician's imagination) but with the fact that God wanders with mankind down the *crooked* paths of heart and head, and is working a man's redemption within him *while his crooked path is still wilfully crooked.*

The business of the Preacher, twice every Sunday, is to explain why this is so and how it works. How God works and how the sinful heart responds (not only the formally sinful heart which sits within a righteous frame, but the sinful heart which the righteous confidently recognizes as unspeakably sinful) are tortuous matters full of painful life and not to be dealt with in a few religious slogans, a few moral tricks or yet in formal theological language.

It is in this task that the pain of preaching lies, for, confident of his God and of His ways, the Preacher must, with a sense of deep identification, abide in the sinful heart of man and from that stance speak of God's dealings with the heart. Every sermon is a finger on *his own* exposed nerve; he is an interpreter, full of compassion and understanding, not of judgment. Judgment is with God alone.

From this position he may be full of pain but he need not subscribe to *Notes, Quotes and Anecdotes.*

Just a Little

By DOROTHY VIPOND

HELPING to pack a relief bale, sometimes I've been ashamed and sometimes proud. When some worn-out, beaten-up Greta Garbo hat or shoes of the Charleston days appear, I try to slide them under the table into the box labelled "For the Incinerator." Sometimes we find a good warm overcoat but—the buttons have all been cut off! Was this a thinking person, I wonder, who expects a coat to be useful without buttons, or is her need for buttons greater than that of the Koreans for clothes? But then when all the tables are loaded with warm bedding, children's sweaters and babies' clothing, my heart warms and I think of how many homes are going to be brightened by this one load of clothing.

But a nasty little question persists. How much sacrifice is represented in this ton of clothing? How many of us have bought or made anything new to put in the bale? Have we simply used the shipment as a chance to clear out our closets of our outgrown, cast-off clothes? No, I tell myself, that's not being fair. The W.A. groups have put in several lovely quilts and Mrs. Taylor has given that pretty red snowsuit that Johnny *might* have worn a few more times. Yes, surely this does represent a sharing with needy people whose problems become more real to us when we, out of our abundance, do some little thing to help.

And then the sequel of the story! When you see the depot in Seoul for World Church Service which handles most of our Korean relief parcels, or when you see the pride with which Dr. Florence Murray and the other missionaries show you the basement room piled high with relief clothing, then you're glad that we *had* some cast-off clothing to give and that we did even that little bit. Dr. Murray can't resist showing us the huge box of hospital supplies for Severance Hospital, and Beulah Bourns asks us to notice the bundle of beautifully warm babies' things for her little orphan babies, and the children's clothes which will find their way to the leper colony outside Wonju this winter.

The United Church of Canada certainly has been a fairy godmother whose magic wand has produced everything from milk powder and warm clothing to artificial limbs and foster parents for Korean children.

Last year there was sent from the depots of our church for relief work 133 *tons* of clothing to suffering people in Korea, Hungary, Lebanon and Gaza. Can you picture what 133 tons of clothing looks like? The only way I can is to close my eyes and think of 266 half-ton trucks stretched end to end.

In Seoul we saw children everywhere, running about in relief clothes, not too many clothes, of course, for it was too hot

(*Continued on page* 30)

Edward Cragg

A Christmas Beatitude

IN his farewell speech to the Elders of Ephesus Paul quoted words of Jesus that may well be described as a Christmas Beatitude. Here Jesus himself tells us how best to observe his Birthday: "It is more blessed to give than to receive." (Acts 20: 35)

This Christmas Beatitude indicates that there *is* a blessedness of receiving; and as we ponder Jesus' words we find ourselves repeating the Apostle's question, "What hast thou that thou hast not received?" (2 Cor. 11: 4)

An honest answer must be, Almost nothing! Teachers shared with us the golden currency of truth; friends and family gave us treasures of fellowship and love. Even material possessions are tangible reminders of the helpful co-operation of others, without whom no farm could produce, no factory could operate, no place of business could prosper.

Least of all in our spiritual life can we think of ourselves as "self-made"; salvation is always "the gift of God." (Ephesians 2: 8) The word *Grace*, which means the undeserved blessing of God, stands at the very heart of Christian living.

It is blessed to receive; and the way we receive should show our awareness of this fact. Here again Jesus is our example. How often, and how graciously, he practised the art of receiving! He was grateful for the loan of a fishing boat, as he accepted the aid of the faithful women who "ministered unto him of their substance." (Luke 5: 3, 8: 3) On the threshold of the last week he asked a friend for the use of a donkey, on which he might make his entry into the Holy City; and it was in a room loaned by another friend that the Last Supper was held. (Mark 11: 3; Matthew 14: 14)

Thinking thus of Jesus, we realize that we can truly practise the art of receiving only as we are thinking more of those from whom we receive the gift than of the gift itself.

It is blessed to receive; yet the Christmas Beatitude assures us that it is even more blessed to give. To be able to give, to have something worth giving, whether of mind or spirit or substance, is one of the happiest privileges of human life.

Again the personal factors are all-important; "the gift without the giver is bare." Casual or thoughtless giving has little value, but true giving is an accurate measure both of our loyalty and of our love. It indicates our awareness of the fact that Christians today face a total challenge, demanding a total response. The only Christians who count in our world are those who are willing to give themselves for the Kingdom of God. (Matthew 10: 39)

God help us to remember, then, at Christmas and beyond it, the words of our Lord Jesus, how he said, "It is more blessed to give than to receive."

A Family Prayer for Christmas Day

OUR FATHER, we thank thee for this happiest day in all the year, when we gather together in families and think of the birth of thy Son in Bethlehem. We know that he came to tell us of thy love for us. We thank thee for sending him. Help us to receive him with gladness and to make room for him in our hearts and lives always.

May the spirit of loving and sharing that is in our hearts this day remain with us through the coming year. May our lives speak out clearly that we are thy children so that we may help bring the message of peace and good will to our world. Amen.

Glory To God, That Is, To God . . .

JUST about everything a youngster does these days builds up his excitement about Christmas. In it all it is easy, too easy, to lose the real point of the occasion in a welter of festivities.

The real point, of course, is about God. It is not manger, Mary, or magi, but the majesty of the Almighty that is being celebrated. "Glory to God in the highest" is the true call to Christmas celebrations.

Christian parents may be the best hope of restoring balance for a child or a young person during the hectic hustle of this happy holiday season. Let parents meditate on the following—then tell their children in the everyday speech of home.

Glory to God, who was in Christ reconciling the world unto himself.

Glory to God, whose majesty is matched only by his humility—the miracle of the commonplace.

Glory to God, who is able to do exceeding abundantly above all that we ask or think.

Glory to God, whose tender mercies and loving-kindness have been ever of old.

Glory to God, who heals the broken in heart.

Glory to God, who commanded the light to shine out of darkness.

Glory to God, he who has been our dwelling place in all generations.

Glory to God, who created man in his own image, for fellowship with himself.

Glory to God, who dwelleth in us if we love one another.

Glory to God, whose word became flesh, and dwelt among us, who sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Glory to God, in the highest, and on earth peace among men with whom he is pleased!

Peter Gordon White

Babies

A CENTURY ago men were following with bated breath the march of Napoleon, and waiting with feverish impatience for the latest news of the war. And all the while in their own homes babies were being born. . . Let us look at some of those babies.

Why, in one year, lying midway between Trafalgar and Waterloo, there stole into the world a host of heroes. During that one year, 1809, Mr. Gladstone was born at Liverpool; Alfred Tennyson was born at the Somersby Rectory; and Oliver Wendell Holmes made his first appearance in Massachusetts. On the very self-same day of that self-same year Charles Darwin made his debut at Shrewsbury, and Abraham Lincoln drew his first breath in old Kentucky. Music was enriched by the advent of Frederic Chopin at Warsaw, and Felix Mendelssohn at Hamburg.

Within the same year, too, Samuel Morley was born at Homerton, Elizabeth Barrett Browning at Durham, and Frances Kemble in London. But nobody thought of babies! Everybody was thinking of battles! Yet, viewing that age in the truer perspective which the distance of a hundred years enables us to command, we may well ask ourselves which of the battles of 1809 mattered more than the babies of 1809.

When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. That is why, long long ago, a Baby was born at Bethlehem.

From "Mountains in the Mist" by F. Boreham.

Edited by *Genevieve Carder*

On Christmas Eve

NO matter what the age of our children or the size of our home, Christmas eve is usually full of delightful activities that can be done at no other time. This very special evening, ful of expectancy, warm with affection, and glowing with festive gaiety, provides us with rare opportunities for a variety of family worship experiences. Many parents say that they find it easier to engage their families in worship on Christmas eve than at any time during the crowded, excited hours of Christmas day.

In an increasing number of communities families attend a vesper service in their own church on Christmas eve. In small, snow-blanketed communities like Hearst, Ont., the children will present a candle-lighting service. In larger churches there will be organ music and the pealing of bells. In tiny churches fragrant with evergreens, and in the candle-lit interiors of new suburban churches, families will gather on Christmas eve to prepare for the birthday of their King.

In their homes, families will be reading again the story of Jesus' birth. In Scarlet Point Lighthouse, off the coast of British Columbia, Mr. and Mrs. Cardoni, with Corinne and Stephen, will use a Christmas eve service of worship that is sent to them from the Sunday School in the Home. In northern Alberta, Bert and Joy McTavish will join with their parents in using the same service in front of a Christmas worship centre of their own making. In isolated homes scattered throughout Canada, other families will join this worshipping fellowship.

In the home of Austrian friends, a candle will be lighted by the father as soon as darkness falls on Christmas eve. During the singing of a hymn, it will be passed along to each member of the family, and then placed in the window as the family sits down to the evening meal and gives thanks for the birth of Jesus. Our Italian neighbours will light several candles in front of their beautifully-carved manger scene and pray together.

In the Maritimes, a family with small children will sing "Happy birthday, dear Jesus," as they light a single white candle atop an angel cake at their Christmas eve supper. An Ontario family with older children will worship together in a ceremony of their own planning as they perpetuate the same delightful custom of a birthday cake for the Baby Jesus.

It matters not what form the worship takes, or how simple the family ceremonial may be. Where heads are bowed and hearts are open, the Christ Child will find room on Christmas eve.

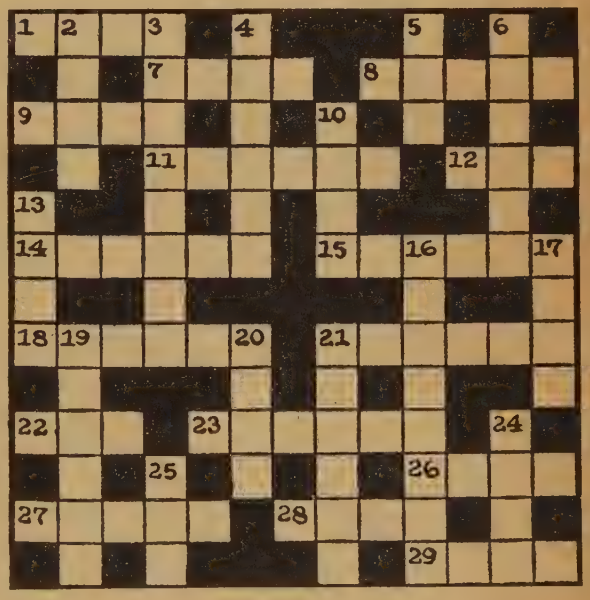
YOUR FAMILY BIBLE READINGS

Saturday	Dec. 13.	Together Glorify God	Romans 15: 1-6
Sunday	Dec. 14.	Multitudes in Need	Matthew 9: 35-38
Monday	Dec. 15.	The Announcement	Luke 1: 26-33
Tuesday	Dec. 16.	Mary's Submission	Luke 1: 34-38
Wednesday	Dec. 17.	The Virgin's Song	Luke 1: 46-56
Thursday	Dec. 18.	Joy at John's Birth	Luke 1: 57-66
Friday	Dec. 19.	Born in Bethlehem	Luke 2: 1-7
Saturday	Dec. 20.	Good News	Luke 2: 8-20
Sunday	Dec. 21.	Zechariah's Witness to Christ	Luke 1: 67-79
Monday	Dec. 22.	Seeking a Sign	Mark 8: 11-13
Tuesday	Dec. 23.	Understanding the Sign	Mark 8: 14-21
Wednesday	Dec. 24.	"Do You See Anything?"	Mark 8: 22-26
Thursday	Dec. 25.	What Do They Say?	Mark 8: 27-30
Friday	Dec. 26.	The Sign of Suffering	Mark 8: 31-33
Saturday	Dec. 27.	The Signs of Discipleship	Mark 8: 34–9: 1
Sunday	Dec. 28.	"This Jesus God Raised Up"	Acts 2: 29-36
Monday	Dec. 29.	God Spoke in His Son	Hebrews 1: 1-9
Tuesday	Dec. 30.	God's People Speak for Him	Titus 2: 11–3: 7
Wednesday	Dec. 31.	Looking Forward	Revelation 21: 1-7
Thursday	Jan. 1.	Open the Door	Revelation 3: 14-22
Friday	Jan. 2.	Jesus, the Beloved Son	Matthew 17: 1-8
Saturday	Jan. 3.	Jesus Heals	Matthew 17: 14-21
Sunday	Jan. 4.	How Faith Comes	Romans 10: 8-13

THE MUSIC MAKERS' CORNER

WE sang carols in a prairie home on the night before Christmas. The children were allowed to stay up later than usual. At 10, mother shooed all of us upstairs to the one large room with sloping ceilings and a stove-pipe from the kitchen range: a trundle bed for Sammy, a wide cot for Sally and Susie, and a narrow one for me in a curtained corner. After prayers were said I told them about the shepherds, the wise men, the star and the Baby in the manger, until the last question was answered and slumber brought happy dreams to my little friends. Alone in the silence of the night, except for the rumble of a distant train and the howling of coyotes, I wondered how Santa could squeeze up the narrow staircase. He didn't, but left presents beneath the tree: a train for Sammy, dolls for the sisters and skates for all of them. I heard the patter of little feet at daybreak, and shouts of glee from the parlour . . . what a happy Christmas we had together! Want to know where they are now? Sammy drives the midnight express across the prairie; Sally is three miles above the Atlantic, air-hostess to those who are going "back 'ome"; Susie lives in a prairie village. Her husband is the doctor. You can't see her for five minutes. She is putting little Heather to bed. MERRY CHRISTMAS to you all.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who wrote that "God hath chosen the foolish things of the world to confound the wise"?
7. Which of the sons of Adam and Eve was murdered?
8. Who was appointed to assist Moses?
9. Tranquil.
11. Glut.
12. Reserved.
14. Whom did the Israelites want to make king, after he had slain Zebah and Zalmunna?
15. To what priest did Ahaz send a pattern of an altar from Damascus?
18. What prophet was mocked by children because he was bald?
21. Anticipate.
22. What king of Judah removed all the idols that his fathers had made?
23. On this mountain Elijah prayed for rain.
26. Notion.
27. One of the fenced cities built by the children of Gad.
28. Lawful.
29. Consumes.

DOWN

2. What king wanted Naboth's vineyard for a garden of herbs?
3. Fishes.
4. "From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is .....".
5. Wicked.
6. Who said to Moses, "There is a noise of war in the camp"?
10. Who prophesied, "Behold, I will take away the posterity of Baasha, and the posterity of his house"?
13. Giant.
16. Uncivil.
17. "Reprove not a scorner, lest he ..... thee: rebuke a wise man, and he will love thee."
19. At what place did Paul heal a cripple, thereby being reputed by the people to be a god?
20. Who gave names to all cattle, and to the fowl of the air, and to every beast of the field?
21. At what village did Christ appear to two disciples after His resurrection?
24. "O, that this too too solid flesh would ....." (Shakespeare, "Hamlet")
25. Allow.

(Solution on page 31)

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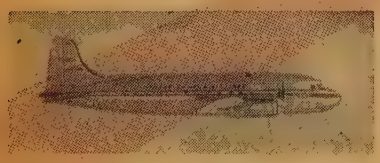

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From the log of the Mission Boat *Messenger*

Christmas on the Atlantic

CHRISTMAS eve loomed black and ugly as the small motor launch *Messenger* of the United Church Home Missions fleet cut across the open Atlantic on its mercy trip to the mainland. At the wheel of the *Messenger* was her missionary-skipper, who wrote in his log-book for Christmas eve:

"I came from Stag Harbour on Tuesday (Christmas Eve) and I no sooner had the boat moored when a man came for me to take his baby to Fogo hospital. The night was as "black as pitch" and I could picture myself stormbound at Fogo for Christmas Day. I wanted to make the home of this man happy on Christmas Day by taking his baby to hospital and if at all possible to return with her that night so that the whole family would be together.

"The wind was Sou-West which gave me a side roll across the stormy five mile stretch of the open Atlantic Ocean. At times I wondered if it would not be better for the child to die a natural death at home than to die from shock sustained during the trip. But we arrived at Fogo without any mishap and walked the mile to the Cottage Hospital where Dr. Jack took over. The wind commenced to whistle around the corners of the hospital and sent a nervous feeling all over me. Christmas away from home was a thought I did not relish because this year it would be a different one. We had Debbie —God's gift to us, for her first Christmas.

"Dr. Jack prescribed the necessary medicine and then drove the father, mother, baby and me to the wharf. Tonight the *Messenger* would once again prove her seaworthiness, and I would be called upon to use every bit of judgment and navigation I knew. In spite of the possibility that a wave would roll in on the cabin floor I had to keep my port door open to see the shape of the land to reach clear water outside the harbour of Seal Cove. I could not see at all through the windows because of flying spray.

"After I brought the *Messenger* out of Seal Cove basin I could see Change Islands' light on Ruth's Rock. However, due to a big wind lop I had to let her take it on the bow rather than on the amid-ship. This gave me two surplus miles in order to have some little comfort for my passengers. No land was visible at all—only the tiny light on Ruth's Rock. After I got in under the land of Change Islands where the water was less rough I squared her away for the light. This light allows you to enter the harbour of Change Islands through a narrow entrance surrounded by shoals and small islands. When I was as near to the light as I dare go I brought her around a couple of points to port, and without seeing any land entered the safety of Change Islands harbour. The family went home very much relieved to have a Merry Christmas, and I went home to finish decorating the Christmas tree.

"On Boxing Day I received another call to go to Stag Harbour to bury an elderly woman who had died as a result of the 'flu. I went.

"Yesterday (Dec. 31) a man came from Seldom for me to go there to bury his brother. I couldn't go because I had a wedding on here. Today I expect another telegram to go to Horwood where, according to the radio, an elderly man died yesterday.

"What's it like to have a quiet Christmas? Even though it has been very rushed, it has given me the privilege to bring to saddened hearts the message of hope brought about by the Incarnation." ●

Rev. J. B. Reynolds was skipper of the "Messenger" at Change Islands, Nfld., when this was written.

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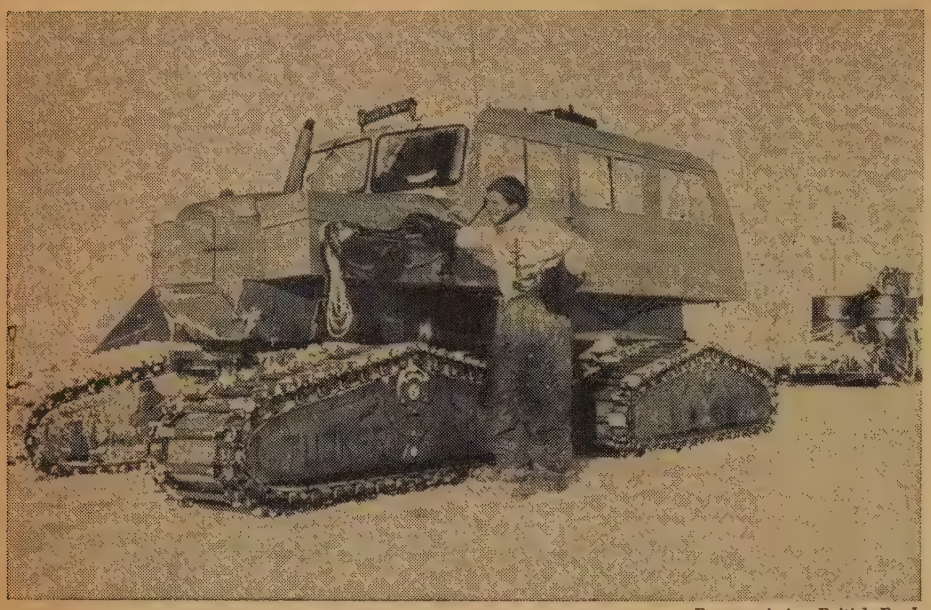

By permission British Books

Roy Howard and his Sno-Cat "County of Kent" on Ross Ice Shelf near Skelton Depot, Antarctica

"Down Under" at the South Pole

The Crossing of Antarctica

By Sir Vivian Fuchs, Sir Edmund Hillary. 344 pp. 95 illustrations (32 in colour). (British Book Service.) $6.50.

Reviewed by George Tatham*.

"Had we lived, I should have had a tale to tell of the hardihood, endurance and courage of my companions which would have stirred the heart of every Englishman."

Thus Captain Scott, leader of the British and Dominion Expedition to the South Pole, concluded his last message to the public.

Now, forty-six years later, the second Commonwealth Expedition has returned from Antarctica and its story, happily unmarred by tragedy, is just such another stirring tale of "hardihood, courage and endurance." Fuchs and Hillary, the two leaders, collaborate in telling this tale.

The expedition began in November 1955, when, after nine months of careful preparation, an advance party was landed on the frozen coast of the Waddell Sea to prepare the main base "Shackleton." Eight men were left to complete these preparations during the winter. In the summer of 1956, they were joined by the Trans-Polar Party led by Fuchs. About the same time, the Ross Sea Party led by Hillary landed on the opposite side of the Continent and set up the second base "Scott"—only twenty miles away from that of the 1912 expedition. The next twelve months was spent in reconnoitring, testing material and collecting scientific data. An advance base on the plateau was successfully established on the plateau 300 miles south of Shackleton.

The next summer Hillary, after putting in a series of depots well stocked with food and fuel for the Trans-Polar party, pushed on to complete the first land journey to the Pole since that of Captain Scott. From Shackleton, Fuchs, after an exploratory trip which makes most exciting reading, started on the 2,000 mile Trans-Continental journey and, despite Hillary's pessimistic conviction that he could not succeed that summer, did successfully complete it in time to be evacuated before the sea-lanes froze up.

This land crossing of Antarctica was the most dramatic accomplishment of the expedition, but the three scientific expeditions, two from Scott Base and one into the Shackleton Mountains (all briefly described) were equally hazardous and probably produced even more of scientific value. When all the meteorological and geological data has been interpreted and organized, an even more exciting book than *The Crossing of Antarctica* will appear.

But most readers will find this book exciting enough. Although one knows from the very beginning that all ends well, the extraordinary difficulties encountered by the explorers, particularly in seeking a route from the coastal ice to the plateau, 8,000 feet above, the hardships, the near accidents all make it impossible to lay the book down till it is finished. The modest, nonchalant manner in which both authors recount these adventures merely heightens the excitement. Excellent photographs—many in colour — add vividness to the narrative.

Perhaps the main impression left by this excellent book is, however, of the enormous strides made by science in the past fifty years. This expedition had so many advantages its predecessors lacked: radio, which enabled the base camps to keep in touch with all field parties, and indeed all parts of the world; aircraft, invaluable for reconnoitring and which supplied field parties with food and fuel (occasionally even dropping a freshly cooked beefsteak to vary the boring diet of pemmican) and which could evacuate them when necessary; better food—even the dogs had their vitamin tablets (had these been known in 1912 Scott and his companions might not have died); and many new materials, plastics, polyethelene, fibre glass, etc. (Scott was proud to have packing cases of the newly-discovered plywood.) All these evoke pride in the scientific achievements of our age and augur even greater success for future expeditions. But all these together have not been able to eliminate the elements of risk and adventure. Antarctic exploration still remains, as Cherry-Garrard described it, "the cleanest and most isolated way of having a bad time that has been devised."

*Professor of Geography, University of Toronto.

A Grim Russian Poem

Doctor Zhivago

By Boris Pasternak. (Collins.) $4.50.

Reviewed by A. C. Forrest.

Two very different books made the front pages and sent circulation figures soaring this year. They are both being talked about from the pulpit and over the dinner-table. Both were brought to the attention of the masses because those who didn't like them protested too much.

Peyton Place will continue to be bought and devoured for a little while yet. *Doctor Zhivago* will be bought and left on the shelf where thoughtful people will read it years hence. Those who turn to *Zhivago* expecting to find a political expose of communism or some other obvious reason for Russia's ban and persecution of Pasternak will be

The Chatterbox

"I SEE you have a copy of my son's book," said the Rev. C. A. Gowans on a Monday morning visit, pointing to the newly unwrapped *Looking at Architecture in Canada.* We are delighted to know that author Alan Gowans is the son of a United Church manse. The book is a comprehensive study, with an emphasis on church architecture. It is published by Oxford and sells for $7.95. Too late for this Christmas issue, a review will appear shortly. . . Newly arrived and frightening is Aldous Huxley's *Brave New World Revisited* (Clarke, Irwin, $3.50); also *Child of Our Time* by Michael del Castillo (McClelland & Stewart, $4.50), the story of a boy half-Spanish, half-French who, like the author, spent his boyhood in concentration camps, achieving France and freedom with his 20's. . . Victoria Ross, wife of the late Dr. William C. Ross, from 1926-35 Principal of Mount Allison Ladies' College, kept a diary, and has written the story of those years in a book entitled *Moments Make a Year.* It may be procured from her at P.O. Box 123, Sackville, N.B., price $3.95. . . The United Church Calendar for 1959 is ready. Like its predecessors it tells the story in colour and black and white pictures of the many-sided ministries of the Church. 50c. for individual copies; 25 for $10.00; 100 for $30.00.

disappointed. A thousand books in a democracy will say bitter things more bluntly without even winning a ban from Boston.

We're not sure why it won the Nobel prize, unless it was that the judges were so surprised and pleased that a great Russian writer still at work in Russia would dare to say anything at all against the regime. Had the Kremlin banned it, it would not have been surprising; had they praised it, it would have been a tribute to their maturity. Instead they drew the attention of the world dramatically to the fact that Russia still is not free. That Pasternak's brother writers and artists read him out of their respectable society is the most startling thing of all.

Dr. Zhivago is not easy going. After three hundred pages we remembered why we always preferred the Russian short story. Numerous characters with long Russian names try the lazy reader. Artistically, poet, musician and artist Pasternak should, we presume, be above our reproach. But readers of English and American novels are not used to his sort of contrived plot. Coincident is piled on coincident. Dr. Zhivago is always bumping into the heroine or the husband of the girl he loves or some old friend on a railway siding in Siberia, or hospital at the front, or flat in Moscow. The book does not deal with modern Russia, but with the early days of the revolution, the first war and the desperate twenties. It's really a poem of those grim, sad and violent years. There is but a gentle comment or two on modern days.

It may seem strange, but we felt that we understood Russia better having just been visiting the Doukhobor Sons of Freedom, and the Doukhobors for having read *Doctor Zhivago*. Or at least understood better that Russian ways are not our ways, their thoughts not our thoughts.

Controversial "Monty"

Memoirs of Field Marshal Montgomery

(Collins.) $5.50.

Reviewed by Michael Pengelley.

These memoirs will never stand out as an example of narrative excellence and the reader who hopes to discover another exciting account of the battles he directed so skilfully, is doomed to disappointment. The book is more valuable as a straight-handed account of Monty's views on what has taken place militarily both during the Second World War and in the post-war period, and what he thinks ought to have taken place. Monty pulls no punches, but the book impresses with its solid candour and with the sincerity and poise with which the Field Marshal states his case. It tends sometimes to be a little too repetitious and its pace is considerably slowed by too much documentation, but the armchair strategist will derive considerable pleasure from it, nevertheless.

The most controversial section of the book deals with the conduct of the Allied invasion of Europe after D-day, 1944, and this Monty attempts to do forcefully on the one hand (for he is certainly one to state his views with determination), yet without seeming to rake up old coals with regard to his former chief, Dwight Eisenhower who, as Supreme Allied Commander, had authority over Monty in the European campaign. "I saw certain aspects of the tactical conduct of the Second World War mishandled," writes Monty, "and the British people thereby made to endure its horrors longer than should have been the case." Montgomery wanted in 1944 after Normandy beachheads had been secured, to make a lightning heavy thrust to Berlin, contending that if this were done, the war could be ended by Christmas time. General Eisenhower, on the other hand, says Monty, favoured a broad front to advance gradually along all sectors, crossing the Rhine not at one position but all along. As Supreme Allied Commander, Eisenhower's tactical plan won out after a series of protests and showdowns with Monty.

In general, the Memoirs contain the

(Over)

Field Marshal's somewhat caustic opinions on everything from drinking and smoking and how to be a leader, to war and its aftermath. One cannot doubt Monty's common sense. He reports that when he arrived in Cairo to conduct the north African campaign, he found confusion and low morale in the tattered remnants of the British Eighth Army. The troops had never seen their commander and had no idea of what they were supposed to be doing. His first action was to hold a meeting of senior officers (before even he was officially supposed to have taken over command) and thus laid down his plans for strategy. He began addressing the troops in the desert, "so they could all get a good look at me and know I meant business—*they* soon meant business, too."

In the long months prior to the invasion of Normandy, Monty carried on a similar personal selling campaign, calculatingly and systematically building up confidence and pride in the British Army and the Canadian Army that fought alongside the British and Americans. After the war, his attitude toward Germany was to get the economy of the nation back on its feet through application and hard work. This programme which he promulgated throughout the British zone paid off handsomely. He was one of the ground-workers of the NATO Alliance, later rising to be NATO Supreme Commander after Eisenhower's departure into politics.

Over Years and Miles

WE haven't moved far from the office but in the past week we've travelled many miles and explored strange places and old memories. We've gone back with **Miss Alcott of Concord** to the scenes of *Little Women* under the guidance of Marjorie Worthington (Doubleday, $5.00); to England and World War I with Lady Diana (Manners) Cooper in **The Rainbow Comes and Goes** (British Books, $5.50); made a **Journey to Java** with Harold Nicholson in the company of his charming and talented wife, V. Sackville-West (Longmans, $4.25) and with Margery Hinds have flown to the **School House in the Arctic** (Geoffrey Bles, $4.50).

Miss Hinds, who had journeyed to Lapland and knew the history of that people, conceived the idea of coming to the Canadian Arctic and trying to trace the Lapps who came to this continent to teach reindeer culture to the Eskimos. She was posted to Fort McPherson on the 68th parallel where she taught the most northerly Indians in the world, the only ones to dress like Eskimos; then on to Port Harrison for more teaching, and still farther north to Cape Dorset on Baffin Island, where she found the evidence she sought. **School House in the Arctic** is an interesting, straightforward story of day-by-day living, and an intelligent interpretation of Indian and Eskimo people; another in the growing list of books adding to our knowledge of the Canadian Arctic.

We found it difficult to recognize in **Miss Alcott of Concord** the gay, tomboyish Louisa we had always identified with "Jo," that unforgettable heroine of *Little Women*. There is an occasional glimpse of her, but she quickly disappears behind the woman who wrote most of her books at fever heat to meet an emergency, who lived always with the fear of debt dangling before her eyes; a woman who sacrificed herself for her family and wrote the sad sentence "I shall never lead my own life." The Concord picture is vivid and contains "Marmee," Bronson Alcott, dreamer and philosopher, Hawthorne the neighbour, Thoreau who taught Louisa and introduced her to Waldon Pond, and Ralph Waldo Emerson, whose library was familiar ground to the little girl who loved Goethe. The Civil War comes into her life and the famous people who lived in Boston. There Louisa wrote, her vivid imagination feeding the themes—though she never could spell—her work always interrupted by the call to come back to Concord. In all her writing Louisa was as New England as "blueberry muffins and town meetings." Her books were many, but to generations on this continent Louisa M. Alcott will remain best known as the author of *Little Women*.

Photo J. Viles

Miss Worthington

We read **Journey to Java** with profit and pleasure. It is dedicated to those friends—255 of them—who on his 70th birthday presented Harold Nicholson with "an enormous cheque." This enabled the author and his wife to sail from an English winter into tropical days, and to return to Sissinghurst on March 17th when "the orchard was ablaze with daffodils." This is a "different" kind of travel book. The places visited and people met are graphically described, but so are the books read by Sir Harold in his study of discontent, his instructive reading and the bunkside books. The reader shares his thoughts on reading Galen, Kierkegaard, Rousseau, Amiel; and his most interesting conclusions. In her cabin V. Sackville-West goes over typescript of correspondence with Virginia Woolf and writes 40,000 words of *"La Grande Mademoiselle."* Descriptions of life on board ship, conversations with passengers and native peoples, and political comment are interspersed. One realizes on completing the book the aptness of the sentence from a preface quotation of Montaigne, "It needs a certain amount of management to enjoy life properly."

It was a mad world that preceded the first war, particularly in that strata of English society in which the Lady Diana Manners moved, the most criticized member of a group known as The Coterie, and popularly named "The Corrupt Coterie." While the daughter of the Duke of Rutland tells of her childhood in **The Rainbow Comes and Goes** it is of those days, that group, the reader is most aware. Of this unstable, undisciplined, though colorful world she writes with an honesty that is welcome but is no vindication. During the war, Lady Diana nursed at Guy's Hospital for a short time, then in one in her own home where her mother's discipline was none too firm. In an effort to forget that their members, many of them brilliant, were meeting death constantly, all the Coterie could think of doing for those on leave was to dance, dance, dance in wild and wilder parties. When war ended and Duff Cooper, later Lord Norwich, returned to the Foreign Office, the family consented to their marriage. This first volume of the Memoirs ends with an account of the Lady Diana's appearance in films, particularly as the Virgin in the much publicized New York production of Reinhardt's "Miracle."

Into Christmas

Two Books

Reviewed by Olive D. Sparling.

Tell Me About Christmas

By Mary Alice Jones. (Thos. Allen.) $2.75.

Out of her rich experience as a friend of children, Mary Alice Jones has another rare gift for them in her most recent "Tell Me" book, *Tell Me About Christmas*. The familiar characters of the "Tell Me" books—Bobby, his sister Susan, and his parents—explore the meaning of Christmas. The story-like text is built around their family experiences, and deals with the many questions that inquisitive and imaginative young minds have about the celebration of Christmas.

This beautiful book, illustrated by Marjorie Cooper, is an ideal gift for children from four to ten years of age.

The Christmas Tree Forest

By Raymond MacDonald Alden. (McClelland & Stewart.) $2.50.

Here is another classic Christmas story by the author of *Why The Chimes Rang*. It is an imaginative story of children in The Great Walled Country, far to the north, who discovered the true meaning of giving at Christmas time. They were persuaded by a stranger to change their custom of finding gifts for others in the forest and instead to gather presents that would please themselves.

Grandfather Christmas thought differently. The children were unable to find presents in the forest, excepting a boy who decided to break the new rule and to look for gifts for his crippled sister instead of for himself. What happens to the children helps them to find out the true meaning of giving at Christmas.

The story is told in delightful, imaginative language that only Mr. Alden, the great story-teller can use. It is an excellent story to read, or to be told over and over again to children. It will appeal particularly to children six to twelve years of age.

The Christmas Tree Forest is beautifully illustrated by Rafaello Busoni. An ideal gift for any child.

And an Annual

The 28th American Annual of Christmas Literature and Art. Edited by *Randolph E. Hangan* (Augsburg, $1.50). This is a most attractive looking volume and contains the Bible story, articles, poetry, music and art in colour and black and white, all on the Christmas theme.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *We heard a speaker say "Non-church goers cannot expect a place in the continuing church in Heaven. That privilege may be secured only by faithful members of the Church on earth; the others will be not only rejected but punished." Does our Church subscribe to this belief?*

A. You were listening to someone who apparently knows a lot more about it than we do.

Q. *Can anyone smoke at a church meeting, or while doing church work?*

A. Normally we would think that people would be reluctant to smoke in religious meetings unless it was specifically indicated that the custom had local approval.

Q. *Is it part of the policy of the United Church to refer to "the altar"? It used to be the Communion Table.*

A. It still is "Communion Table," but we suspect that when the term "altar" is used it refers to the table and does not have the ritualistic significance which some good Protestants seem to think it has.

Q. *How widespread in the United Church is the practice of administering the Sacrament of Holy Communion at the time of the Solemnization of Matrimony? Should the bride and groom only make their communion, or the whole congregation?*

A. Not very frequent. Editorial opinion is that communion be accompanied by a short sermon and that the congregation should participate. We hear of cases when it is dispensed only to the bride and groom.

Q. *Do not both Roman Catholic and Protestant marriages require a license from the state to be legal?*

A. Regulations vary from province to province. In some if banns are published a license is not necessary.

Q. *Are there any United Church Homes for senior citizens in western Ontario—particularly in the Guelph district? If so, where are they located?*

A. Not at present. Nearest to western Ontario would be Hillcrest Lodge, Orillia, and the new Grantham Home to be opened shortly near St. Catharines.

Q. *When a layman is called upon to take the preaching services of a rural charge on Sunday should he be given remuneration for his services?*

A. He should have a clear understanding about this before doing the work, but most laymen we know are happy to help out occasionally in such a matter as this, expecting no more than their expenses. If one wishes to be paid, he should say so.

Q. *In choosing new Elders, would the minister make the choice or otherwise?*

A. No. Elders are elected by the congregation, but it's customary for a nominating committee to do a little work beforehand.

Q. *Is it the law of the United Church that one parent must be a member of the church before their children can be baptized? If so, why does the church marry couples who are not members if they will not baptize their children? To whom will they turn?*

A. It is not the law, though some ministers may conscientiously interpret it as such. However when non-member parents make these vows, it is difficult to understand how they can conscientiously do so without being members or undertaking to become members of the church. Marriage is not a Sacrament; but this is a question we've often wondered about, too.

Q. *Is it a rule in the United Church for members only to partake of the Lord's Supper? May adherents—or members of other faiths—who have joined in the "confession of sin" preceding each communion service—do so too?*

A. There is no such rule. Many ministers make a special invitation to members of other churches to join at the Communion table.

Q. *The pupils in our public schools are taught that all names of the Deity should be capitalized, and also all pronouns referring to God. If this is correct why are pronouns of this type in King James and modern versions not capitalized? Do the Roman Catholic versions of the Bible have these pronouns capitalized?*

A. 1. It is not correct. King James, etc., are correct. 2. No.

GREETINGS

To all our friends, old and new, we extend warm Christmas wishes and sincere appreciation of your courtesies throughout the year. May 1959 bring you prosperity and happiness.

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About People and Places

School Named for Poet

A new Central High School, to be known as the **Edwin J. Pratt School** to honour a native son, will serve United Church children in the Trinity South area of Carbonear Presbytery, Newfoundland. Dr. Pratt, well-known Canadian poet and former Professor of Victoria University, Toronto, as a young man served as a teacher of a one-room school and as a Methodist probationer in Newfoundland.

Ask Red China Recognition

Six years after The United Church of Canada had voted in favour of the admission of Red China into the United Nations, the nine delegates from this church, headed by Dr. J. R. Mutchmor, watched with interest while 500 Protestant church leaders jolted the Fifth World Order Study Conference by voting unanimously in favour of recognition by the United States and entrance of Communist China into the United Nations.

Dr. O. Frederick Nolde, director of the National Council commission of the churches on international affairs, said two factors had given impetus to interest throughout the churches. These were the continued isolation of China from the rest of the world; and progress in relieving world tensions, which required that China be formally represented on inter-governmental levels. The study group gave consent to five points raised which were on withdrawal from Quemoy and Matsu; on allowing Formosans to make their own decision about the future; whether the United States policy on China in the U.N. should be more flexible; and if there should be a more relaxed trade policy; and freer travel regulations.

Dr. D. F. Fleming, professor of political science at Vanderbilt University, Nashville, Tenn., who prepared the report, stressed that America cannot survive "without practising love" in its dealings with other people. "Why is the very mention of this central Christian concept somewhat shocking when we think of international relations?" he asked. "Christian leadership in the United States ought to have a powerful voice in deciding whether the end is to be normal living or destruction."

It was into this exciting atmosphere that the Secretary of State, Mr. John Foster Dulles, arrived to attend a reception in his honour.

Anglicans Talk Union

"It is the firm intention and desire" expressed at the Anglican Executive Council, "that Union conversations with The United Church of Canada should be continued." Members voted to call together the full 35-member re-union committee and the 33-member House of Bishops for a joint meeting in February.

Begun 15 years ago, the full Anglican committee has never been called since and discussions have been at a standstill.

Bishop Evans of Ontario pointed out that the Anglicans did not want a union such as took place in 1925 when some Presbyterian congregations stayed outside. "We want a union which is complete and perfect," he said.

Caird to Oxford

The **Rev. George B. Caird, D.D.,** principal of United Theological College, Montreal, has accepted an invitation to succeed Dr. W. H. Cadman as Professor of New Testament at Mansfield College, Oxford.

Hall for Hunters

The contribution of three generations of the Hunter family to the Canadian church was recognized when the new Christian Education building of **Trinity Church, Collingwood, Ont.,** was named **Hunter Hall.** The late Rev. John E. Hunter of Crossley and Hunter fame is still remembered for the 1903 evangelistic campaign in the area. His son, the Rev. E. Crossley Hunter, who preached the dedication sermon, recently retired after 47 years of successful ministry. One of his grandsons, the Rev. J. E. Hunter, is the present minister of the Collingwood church, another, the Rev. Gordon Hunter, is minister of Asbury - West United Church, Toronto, and still another, the Rev. J. C. Thompson, is the Bible Society representative for the London, Ont., area.

St. John's is Growing

The Moderator, **The Rt. Rev. Angus J. MacQueen,** on a recent visit to Newfoundland, assisted the President of Conference, the Rev. A. N. Holmes, Presbytery chairman Dr. L. Burry and Dr. H. M. Dawe, Superintendent of Home Missions, at the constitu-

(*Continued on page 28*)

U.S. State Secretary Dulles with Sitt Elizabeth Gubara, Sudan, at Cleveland
(*See "Ask Red China Recognition"*)

Christmas
BEGINS
With Christ

IT Ends FOR MANY IN OVERINDULGENCE AND INTEMPERANCE

The Church took a pagan festival and made it the time to celebrate the birthday of Jesus.

How tragic if modern Christians should forget that birthday and revert to a pagan celebration!

The Church calls her people to

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- GENEROSITY TOWARD THOSE IN NEED
- PEACE AND JUSTICE FOR ALL MEN

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tion of the congregation of the proposed new United Church on Elizabeth Avenue, St. John's, and the induction of the minister, the Rev. Donovan L. Brown. The church is to be erected, together with a manse and Christian Education centre, adjoining the 12-acre plot on which the new Regional High School is being built.

Anyone Seen Colpitts?

Fifty people named Colpitts in Colpitts Settlement church to hear a preacher named Colpitts. That was what greeted the Rev. G. A. Colpitts, now living in retirement at Carberry, Man., when he returned to his native New Brunswick. The Colpitts Settlement church is on the Salisbury Charge.

Christmas on Radio, TV

"God's Little Navy" will be seen over C.B.C. Television on Dec. 21st, from 3.30-4.00 p.m., E.S.T. As part of the **Heritage** series, the work of the United Church Mission boats on the Pacific Coast will be portrayed in the film entitled "No More Strangers." Nothing could be more fitting

Mission boat "Robert C. Scott"

at this time, for these boats carry Christmas mail to families in lighthouses and the Christmas story to isolated areas of the B.C. coast.

The Rev. S. R. McLeod, Wesley United Church, Fort William, Ont., will broadcast on the Religious Period over the Trans-Canada network of the C.B.C. on Sunday, December 21st, 2.30-3.00 p.m., E.S.T.

Over CBLT, Toronto, on Folio, Dec. 23rd, will be seen the Nutcracker Suite and Ballet from New York. On Dec. 24th, at 11.30, carols from Montreal, followed by a special Christmas Eve Service from St. John's Convalescent Hospital, Toronto. Both Trans-Canada and the Dominion radio networks will carry special Christmas programmes.

The Christmas Message of Her Majesty, Queen Elizabeth, will be heard Dec. 25th, 10.00-10.15 a.m.

St. David's $50,000 Building

Built at a cost of $50,000, the new Christian Education wing of **St. David's United Church,** Hamilton, Ont., was dedicated last month at a service in charge of the minister, the Rev. G. A. Logan, assisted by Presbytery officers and neighbouring ministers.

Music for Nipper's Harbour

A $900 memorial organ was recently dedicated in the **Nipper's Harbour, Nfld.,** United Church, supervising minister Rev. E. Lloyd Ivany officiating. The organ was a gift from Mrs. Julia Starkes, in memory of her husband, for many years a member of the congregation.

Was Editorial Writer

The **Rev. H. B. Christie** died in Brantford, Ont., on Oct. 28th, at the age of 89. He was ordained in 1896. Since 1919 he has been chief editorial writer of the Brantford "Expositor." . . . **Rev. Holland R. McGill** died in Calgary, Alta., Nov. 2nd. Ordained in 1908 he did not begin active service until

TWO THINGS

to Think About . . .

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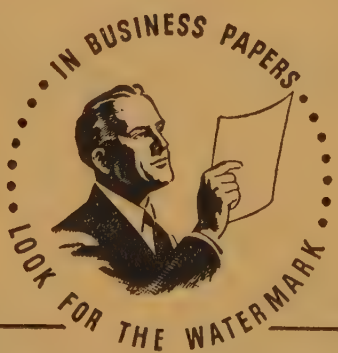

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919 when his ministry was in Kamloops, and two churches in Vancouver, Marpole and St. Stephen's. He retired June 30, 1950.

Organist 57 Years

Mrs. James C. Muirhead, who died on Nov. 2nd, was for 57 years the faithful organist of the Summerville Church on the Carberry, Man., charge, and during that time missed only a few Sundays. She was also active in other organizations, being a life member of the W.M.S. since its inception in that church in 1923.

Two-Way Celebration

Special services of the **Richmond and Melbourne United Church,** Richmond, Que., marked 100 years since the induction of the first minister into the original Chalmers Church, as well as a rededication of church union on the pastoral charge. Chalmers and the Richmond and Melbourne congregations united in 1939. The services were conducted by the minister, the Rev. J. Leslie Dean, and the preacher was the Rev. George F. Dewey, son of Chalmers' minister of 1876. The dedication of new windows was a feature: six in the main body as memorials to particular families, and two at the entrance given by the W.A. in memory of the founders of the three congregations in 1837, 1840 and 1858, and one to those who gave their lives in the two World Wars.

Build for 1,250 Youngsters

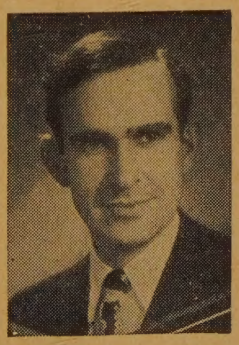
Seven years after the building of **Mount Royal United Church,** Montreal, the new Christian Education wing was dedicated at the service conducted by the minister, the Rev. Arthur Organ, with Dr. David I. Forsyth, secretary of the Board of Christian Education, as special preacher. The new wing was made necessary by the rapid growth of the area. The church now has 1,000 families and 1,250 children under its care.

End 15-Year Programme

Special services were held recently to mark the reopening and dedication of the remodelled ground floor of **Tabernacle United Church,** Belleville, Ont., a $45,000 project adding a new hall, class rooms, nurseries, offices. This is the final stage in a programme initiated 15 years ago under the Rev. A. J. Wm. Myers, and continued under the ministries of Rev. Frank Harback and the present pastor, the Rev. James C. Eastcott. Mr. Harback was the special preacher, and Dr. Myers a visitor at the congregational dinner.

Graham U. of T.'s First

Japan missionary Dr. Lloyd Graham has received the first doctorate to be awarded from the School of Social Work, University of Toronto.



Graduating with a Master's degree in 1950, he went to Japan under The United Church of Canada the following year. There, after a period doing language study (he speaks Japanese fluently) he spent much of his time working with Japanese war orphans as secretary of the American Joint Committee for Assisting Japanese-American orphans. He completed his thesis for the new degree on "Social Problems of the Adoption of Children of

(Over)

Peace On Earth

The Scriptures tell us that at the birth of our Lord the angels sang "Peace on earth, goodwill toward men." The promise of peace brought joy to the hearts of men 2,000 years ago and mankind still longs for the peace of which the angels sang.

The Bible Society has distributed the Scriptures with the Christmas story in 1,127 tongues so men may know not only the promise of peace but The One Who alone can bring peace to our hearts and to our world.

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Japanese origin by American Parents" when on a recent furlough, with an additional leave of absence.

Dr. and Mrs. Graham and their family returned to Japan in July. He is presently on the staff of the School of Social Work of Kwansei Gakuin University, Nishinomiya, Japan.

City Temple Opens Again

The purpose of the new **City Temple,** according to Dr. Leslie Weatherhead, "is to offer Christ to men and women." The new £430,000 building was re-dedicated October 30th in the presence of the Queen and the Queen Mother, representatives of the Church of England and other Protestant denominations, and is free of debt. London's famous City Temple, destroyed during World War II and now re-built, dates back to 1640 when Thomas Goodwin, Cromwell's chaplain, was its first minister. While its witness has been to the men and women of the city, the Queen Mother reminded the congregation that its message had been heard across the world. Such names as Parker, Norwood and Weatherhead will always be associated with it. Dr. Sidney Berry preached the rededication sermon. The church, seating 1,400 and opened in August has been crowded for every service.

Compulsory Church Attendance

The National Assembly of the Church of England set a brisk pace at its recent meetings. A lively debate that got nowhere dealt with whether or not the laity should be admitted to the convocations with bishops and clergy.

Canon Kemp of Oxford, reminding the members that the laity was taking a greater share in the government of the Church, called for a recovering of the primitive view of Church order. In his judgment, the laity would be improved by the responsibilit that would come from joint consultation The Very Rev. Dr. E. Milner-White, on th other hand, disagreed. As Dean of York he stressed that these convocations wer spiritual assemblies dealing with spiritua issues. What resulted from the debate wa a resolution welcoming closer association o the laity with the clergy on the synodica level.

There was heated discussion on the thorn question of church membership. A resolu tion was finally passed agreeing to make i necessary for a resident of a parish to atten church at least once every six months i order to retain his name on the church' electoral roll. This means an alteration i the Representation of the Laity Measur adopted in 1956. The lay delegate movin the Resolution said that while non-resident had to qualify, parishioners could retain a rights and privileges without attendin church at all.

The Honoured Dead

Financed by 3,000,000 British people t the amount of $280,000, and erected as symbol of gratitude, and in honour o 28,000 Americans who died in World Wa II while defending Britain and a free world the American Chapel in St. Paul's Cathedra London, was dedicated by Queen Elizabet in a solemn Thanksgiving service attende by 3,000 people, including the member of the Royal Family and Vice-Presiden Richard Nixon. The impressive and colour ful service was conducted by the Archbisho of Canterbury and the Bishop of London and included taps sounded by a single bugler and the singing of the **Battle Hymn of th Republic.**

Among the most moved during the rite were ten Americans whose sons, daughter or brothers died during the blitz and th invasion of Europe. They had been brough to London especially for the ceremony Present also were about 150 relatives of th fallen.

The inscription in the new Chapel reads "This chapel commemorates the commo sacrifices of the British and American peopl in the second world war, and especially thos American servicemen whose names ar recorded on this roll of honour."

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(*Continued from page* 17)

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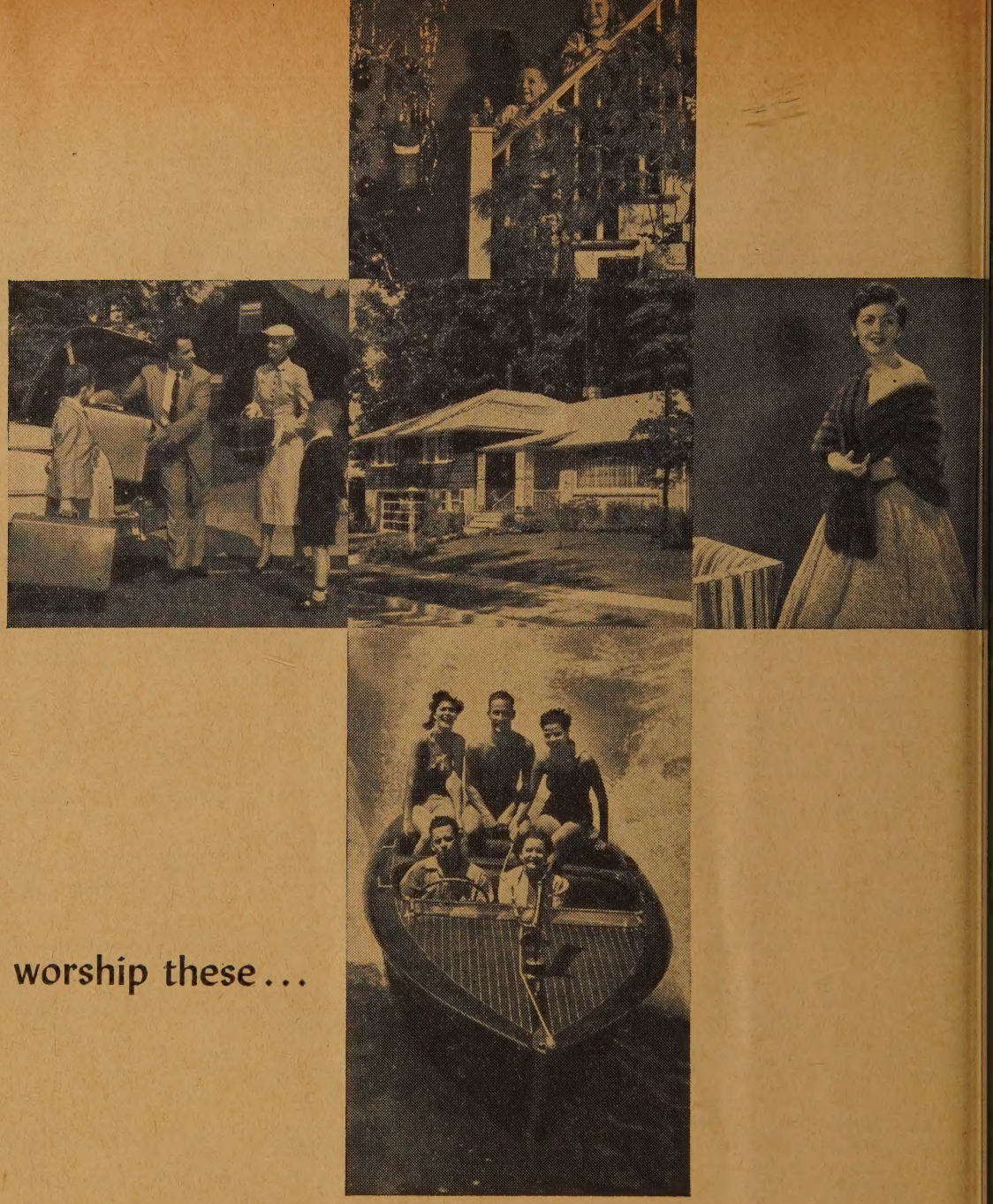

If I worship these . . .

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it profiteth me nothing."

1 Cor. 13:3

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